The Missionary Herald

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IT is rewarding as well as right to look not "each to his own things but each also to the things of others." The foreign missionary officials found this true, who spent the week from June 22 to 28 in an international conference in one of Geneva's suburbs. To leave one's desk, with its clutter and clatter, its daily viewing of "the Board's" fields and turning over of "the Board's" problems, to join with other men similarly detached in viewing all the fields of all the Boards and considering the big problems that all are now facing was an exhilarating experience.

The "Geneva Conference"

The frontispiece indicates the delightful atmosphere of the conference: the stately château built nearly 200 years ago and set amid wide gardens of fruits and flowers; the high-hearted Colonel and Madame van Berchem and two of their daughters (seen through the open windows) the devoted hosts, of the best Swiss stock, who bring present honor to their ancient heritage; a group of men and women representing eleven countries, revealing not only national traits and tendencies but such variety of personal qualities, such individualities of mind and heart, as gave charm to every hour of association.

It was a time of most serious debate, that went to the heart of the missionary situation after the war: the harassed mission fields; the exclusion therefrom of missionaries from enemy and neutral countries; government restrictions upon mission schools and systems of education; the nationalistic spirit prompting opposition to foreign missions. The talk was frank, definite, and earnest; but it was throughout courteous and Christian. There was tacit agreement not to dispute about the past: only to set forth the actual situations of the present and to study how they might best be met. As the sessions went on there was a growing sense that all were sincerely and deeply bent on saving every part of the missionary enterprise; that there was a common devotion to a cause above national divisions; a supreme loyalty wherein each could trust the other. There were tense moments, when voices shook or heads were bowed with the strain of conflicting emotions. But the determination to find a way of moving forward together was resolute; and it was victorious.

THE sessions were held in the superb music room of the château. Around the long table the delegates sat quite as it happened: M. Couve of the Paris Missionary Society just opposite Professor Richter of Berlin; farther down the line, Dr. Ritson of the British Foreign Bible Society looked across at Professor Haussleiter of Halle; Dr. Anet of Belgium sat next to Pastor Oettli of the Basel Mission. In the dining room or on the lawns or along the garden walks men sought one another's company who had come from lands farther apart in feelings than in miles. It was evident that all were seeking to find ground on which they could stand together and from which foreign missions could be unitedly pressed. Perhaps the most influential speech of all from a practical viewpoint was that of the Frenchman who pleaded that formal resolutions, "big

Around the Conference Table

words," as he styled them, should be foregone and that the effort should be simply to determine in what ways the mission boards could do something toward relieving the difficulties and then quietly to set about doing it.

The rigor of the discussion was broken by frequent periods of devotion. Prayers were largely silent, that each might call upon God in his own language. But there was audible prayer also, in one and another tongue; and familiar hymns, whose music carried along those to whom the French words were strange; and the spiritual note of the gospel challenging every heart, through the leader's comments on the Scripture message. The sense of fellowship was overwhelming in these hours of earnest prayer.

The findings of the conference will be transmitted through reports to the several mission boards by way of their national organizations. Important results may be expected from the deliberations of this assembly. The assembly itself will be, to all who participated in it, an ever remembered experience. It registered the high water mark of Christian brotherhood, which, without subterfuge or compromise, could draw together in the love of its Lord and for the service of his gospel in a world of men, for all of whom He died.

Turkey Signs the Treaty

At last the Allies have compelled Turkey to sign the treaty they submitted to her. What then? Who is to see that its terms are enforced? It is reported that 90 per cent of the Turks of Anatolia follow Mustapha, who scorns the treaty and prepares to fight it. With the country resisting the Sultan's government, declaring it to be acting under coercion and therefore not to be obeyed, what prospect is there for an era of peace? If Britain and France are not ready by armed force to secure acceptance of the treaty's terms, who will attempt the task? Greece has shown her willingness to press into Turkish territory, turning an army of occupation into an expeditionary force. But it would be a large contract for Greece to undertake the subjugation of Anatolia. It would mean occupation by conquest, if at all, and would certainly lead Greece to expect substantial possessions in an area into which she had put so much. It is a question whether the Allies, anticipating such a possible outcome, would assign to any one power the effort to compel Turkey's fulfillment of the treaty's terms.

What effect, if any, the formal acceptance of the treaty will have upon missionary work cannot be foretold. This work has been going on during these years of uncertainty and imperial dissolution: in some sections with little interruption; in others with much.

Anatolia College at Marsovan, International College at Smyrna, and St. Paul's Institute at Tarsus are in effective operation. Other of the Board's colleges are practically closed. Local situations are unlike and determine what can be attempted. There are unwelcome reports that a new and less favorable attitude toward Americans is appearing in some quarters. The aloofness of this country in the present international crisis, together with the fear that President Wilson's decision as to the delimiting of Armenian territory will be unacceptable to Mustapha, are provoking a spirit of hostility which may be felt by the missionaries. They have held on bravely and vigorously during this long time of unrest and disorder. They are still the outstanding benefactors of that troubled land and its miserable peoples. They are waiting for the chance of a new and better day.

A Language School for Turkey

As evidence that the American Board is not preparing for any reduction of its work in Turkey, but quite the reverse, it is significant that plans are now formed for opening in this month of September,

under mission auspices, a Language School in Constantinople. Such Language Schools have become a recognized part of missionary equipment in China and Japan, and to a degree in India. The need for one in Turkey has long been felt; but the number of languages necessarily to be included and the difficulty of determining upon a center satisfactory for the several sections of the country have been practical obstacles, causing delay.

Now, at length, a start is to be made. *The Orient* for July 14 outlines the plan. The school is to be located on mission property in Scutari. Rev. Fred F. Goodsell, an American Board missionary, is to be director. Mr. and Mrs. Arthur C. Ryan, also of the Board's staff, are to be in charge of the hostel where the students are to live together in the true atmosphere of the country while they are pegging away at either Turkish, Armenian, or Greek. A dozen or fifteen young people from America will make up the student body at the start. Aside from direct language study, there will be courses on the history of the various peoples of the land, their social and religious life; customs and manners of the Orient; the history of missions and similar subjects. It is hoped to qualify the new missionary generation in Turkey for the freer and more demanding ministry that is anticipated.

Some Things the Interchurch Has Done

It is easy to criticize, especially after the event; to point out blunders and how they could have been avoided; or to show the fallacy of the whole enterprise. The Interchurch World Movement is now undergoing widespread chastisement, though indeed it did not lack some objectors during its period of organization and the promotion of its campaign. In the midst of the general denunciation or derision with which its course is being reviewed, it is worth while to note some undeniable facts as to what it has accomplished:—

1. It secured facts and figures concerning the moral and religious conditions of America and of the foreign mission world, which, however incomplete, were fuller and more significant than ever before gathered.

2. It set forth the religious situation and needs of this country and of the foreign mission world in vivid and telling ways, such as were unknown before in America.

3. It got the favorable attention of the people of the United States to the facts of the modern missionary enterprise to a degree never before attained in this country and that the usual methods of the churches and missionary societies could not secure.

4. It thus made possible and, in general, successful large financial campaigns of many denominations, resulting in the gaining for missionary and church purposes of well on to $200,000,000, which campaigns without the service of the Interchurch World Movement could not have been adventured, at least upon any such scale.

5. It startled the churches into considering new standards of sacrificial giving, based not upon the notion that missions are a becoming supplement to absorb the overflow of church resources and activities, but that they are the main work of the church and that they must be provided for by facing their real needs and measuring up to them. The Christian churches of America, it seems certain, have broken forever with the "loose change" collection for missions; henceforth they will take the measure of their missionary task as they make up their annual budgets to be met.

6. Most valuable of all, it projected before the mind of the Christian people of America, in a way and to a degree never before attempted, the idea of the whole church facing its whole task and unitedly undertaking to meet it. That idea will not pass. Its fulfillment may be delayed; it cannot fail.

We believe the Interchurch World

Movement should be maintained; reorganized, corrected, restrained, no doubt; but maintained to develop the immense gains it has secured. It has been in many ways the herald of a new day. Let us not turn our backs to the light because in its coming it causes the glory of the separate stars somewhat to fade.

A Great Man Fallen This Day

THE sudden death of Secretary Hubert C. Herring, D.D., brings sorrow and loss to every heart in our Congregational fellowship. He was the friend of all and the servant of every interest of the churches. Those who bore the responsibilities in each local church, as well as those entrusted with the conduct of our national societies and organizations, had his abounding support. Each missionary board recognized him as its loyal helper and advocate. On every Congregational pulpit and platform his presence was a joy and his word a delight. Broad-minded, great-hearted, possessed of that subtle power which belongs to spiritual vision and feeling, his message always gripped. He loved to deal with the great, vital, comprehensive truths of Christianity, and with them to illumine our Congregational history, interpret our present duties, and point the way on.

Fair-minded, sympathetic, forward-looking and adventurous, yet ever regardful of values that had been won with a price and were not to be lightly let go, Dr. Herring proved himself admirably adapted to the difficult post of secretary of the National Council, to which he was chosen in 1913, and where he has served ever since. He became a real leader of his denomination, its dependable representative on all manner of interdenominational and federated enterprises, a tireless champion of the Pilgrim spirit in the religious world of today. One did not have always to agree with Dr. Herring to like him; or to accept his every plan in order to get on well with him. His brotherliness, patience, abounding good humor, and his high-hearted confidence that the Lord would guide his servants through, were infectious and kept sunny and serene the counsels in which he shared.

And he was a dear friend; those who were his closest fellow-workers loved him most. God be thanked for the man and for his work! God send a worthy successor unto the office!

"On to Tokyo"

WITH this slogan the delegates to the Eighth Convention of the World's Sunday School Association, which convenes October 5, are on their way to Japan. Much thought, both there and here, by Christian leaders and by leading Japanese statesmen and business men, has gone into the preparation for the meetings. The program is comprehensive and attractive. Everybody will be made to feel at home—Congregationalists, for example, being given a headquarters by the Board's missionaries in Tokyo. Japanese of standing are doing the unprecedented thing of opening their homes to unknown foreigners. May Christian America and England and leaders from other "Christian" lands prove that though they may make mistakes in etiquette they possess that spirit of love which always breeds good manners and finds its way to the very heart of its host! An influx of conventioners, who go with mixed motives from different walks of life into the very center of Japanese life, can make or mar the Cause. We believe that the heart of Christ can speak to the heart of Japan through this convention, which promises to be attended by many who place a Christian mission above personal sight-seeing.

Congregational World Movement Plans

IN later issues we expect to set forth in detail the splendid plans of the Congregational World Movement for the fall of 1920 and the winter of 1921. Suffice it now to say that by vote of the General Committee of One

Hundred, which met in Boston immediately after the International Council, the emphasis will be placed upon missionary education and stewardship as essential to a fruitful missionary life in the church. The campaign, therefore, for the enlarged budget of the denomination will be preceded by efforts to furnish information and to develop a right spirit on the subject. As fully half the churches prefer to make the Every-Member Canvass in the spring rather than in December, the campaign will need to spread over some seven months. There are obvious disadvantages in the failure of the churches to agree upon a date when our efforts will coincide with those of the other leading denominations, but an offsetting factor is the possibility of reaching a larger number of churches through the spreading of our efforts over a longer period.

The plan of organization by districts, with regional directors in charge, which worked so happily last winter and spring, will be followed, and it is hoped we can have the active coöperation in the work of church visitation of a large force of field men (especially pastors) and women. A comprehensive, graphic, and interesting survey of all the Congregational activities involved in the movement is being prepared and should be ready for use in the churches by the middle of October. This will furnish excellent material for study classes, institutes, mid-week meetings, etc., and will be in large demand. The sooner pastors and missionary committees make their plans the better, especially if they want speakers sent to them, but we hope no unalterable plans will be made until the Congregational World Movement is able to issue a statement as to what is coming.

Church Union in India

FROM time to time attention has been called in these columns to the widening movement toward church union throughout India. That movement is gaining ground despite some difficulties. That its progress is not more rapid or unhindered should not surprise American Christians; compared with any similar advance in this country, it is exceeding the speed limit. It is unmistakable that most Indian Christians greatly desire such union: the rising national spirit which affects every sphere of life prompts the longing for a national church union, the drawing together of all who hold to evangelical Christianity.

The most serious difficulty comes in considering adjustments with the Anglican Church, especially its High Church party. It is reported that at a joint session of two representative committees having authority to act respectively for the Anglican Church and the South India United Church (in which latter organization the churches connected with the American Board Mission are already united with those of several other boards) agreement was reached on three points: the acceptance of an historic episcopacy as the form of government best suited to promote unity of the church; the election of bishops by the church to act in accordance with the written constitution of the church, the continuity of the historic episcopate being maintained, but with no insistence upon interpretation thereof; the church in India to be independent of the state and free from control of any church or society outside of India. Some qualifying or interpretative comments on these principles were appended, seeking to guard the historic privileges of both the Established and the Free Churches. This agreement is felt to mark a decided step forward toward the goal.

Two Conferences on Union

A RECENT issue of the *Dnyanodaya* records two sets of resolutions on church union, the one adopted by a conference of Congregational and Presbyterian missionaries at Kodaikanal last May and the other by a conference of Indian Christian leaders in the same month at Bangalore. At the latter conference were repre-

sentatives of as many as seven churches, including the Anglican. Their deliverance called for a recognition of the equal status of denominations within the one body of Christ, by the authorization of ministers to officiate fully and freely in the churches of other denominations, and the full recognition by all of members of other churches and their admission to the Lord's table; and expressed the judgment that further negotiations toward organic union should wait until these provisions had been given practical effect and until the Indian churches had attained financial and administrative independence. The resolutions passed by the Conference of Missionaries at Kodaikanal were careful, though forward-looking. They affirmed the ultimate object to be the union of the Christian world; the desirability as a first step that those denominations nearest to each other in doctrine and polity should become one in organization, which led them to urge that Presbyterian and Congregational bodies should unite and that Free Churches be invited to consider proposals favorably; that any real union must be on the basis of a frank recognition of the validity and regularity of the ministry and membership of the negotiating churches and that meantime intercommunion should be permitted and encouraged in every way possible.

We rejoice in every sign that Oriental Christianity is unwilling to be held in bondage by the chains which our Western denominationalism has forged. We have no fears but care will be taken to preserve all the values that have been gained, many of them dearly bought, in the course of our ecclesiastical history. The main concern is to see that room is given for every sincere impulse toward getting together; that the desire of Christian hearts for unity in the church is not stifled or ignored.

Hanging in the Balance

FRIENDS of *Everyland*, that interesting "magazine of world friendship for girls and boys," are faced with the possibility of losing their friend. For lack of funds the August number was not published; nor will other numbers be issued until further notice is given. Meanwhile, subscriptions are extended to cover a year's issue; but should *Everyland* be discontinued altogether, the publishers will return the unused share of each subscription. The decision will be announced in September or October. We earnestly hope it may be possible to "carry on."

The Book Exhibit

ONE of the outstanding exhibits of the Board at the International Council was "Lighthouse Point," where the Bibles, hymn-books, commentaries, and text-books written or translated by Board missionaries during the past century were on exhibition. There was the twenty-one-volume Chinese Bible, in the high Wenli dialect, translated, 1810–17, by Robert Morrison and sent to America by Dr. Peter Parker. Elias Riggs's knowledge of twenty languages was illustrated by a copy of the first Bulgarian-English grammar ever compiled and by his Armenian Bible. Adoniram Judson's Bible, printed in 1826, was exhibited; also S. Wells Williams's Chinese Dictionary and Winslow's Tamil Dictionary. Here, too, was a copy of the Hawaiian Bible, which was read and "accepted as the Word of God" by an Hawaiian envoy to the United States of America and Europe.

Exhibit was made of Dr. Sheffield's Church History, General History, Ethics and Economics in Chinese; of the work of Davis, Learned and Allchin in Japan; and of many text-books, etc., prepared by various missionaries in different languages in use the world over. Mr. Meacham and Miss Andrews, appointees to Africa, had charge of this "Lighthouse."

A MINDANAO CONFERENCE

THE FIRST UNION GATHERING AT LAKE LANAO

ONE of the most hopeful and significant innovations in the lower part of the Philippine Islands for some time is the first Annual Conference at Lake Lanao, the Geneva Lake of the Philippines. It was particularly significant because it was a Union Conference of the Congregationalists and the Presbyterians. Signs are multiplying that the denominational barriers in the lower Philippines are fast melting away.

This is a consummation devoutly to be desired, for one of the favorite criticisms hurled at us by our rather unbrotherly Catholic brethren is that we are a nest of irreconcilables. We have never showed that characteristic, but the ignorant could be led to believe anything so long as we stood apart.

The delegates will go back home from this Lanao Conference and tell the lower Philippine Islands about this new example of perfect coöperation. We all hope that this is the forerunner of what will prove to be still finer and closer united efforts.

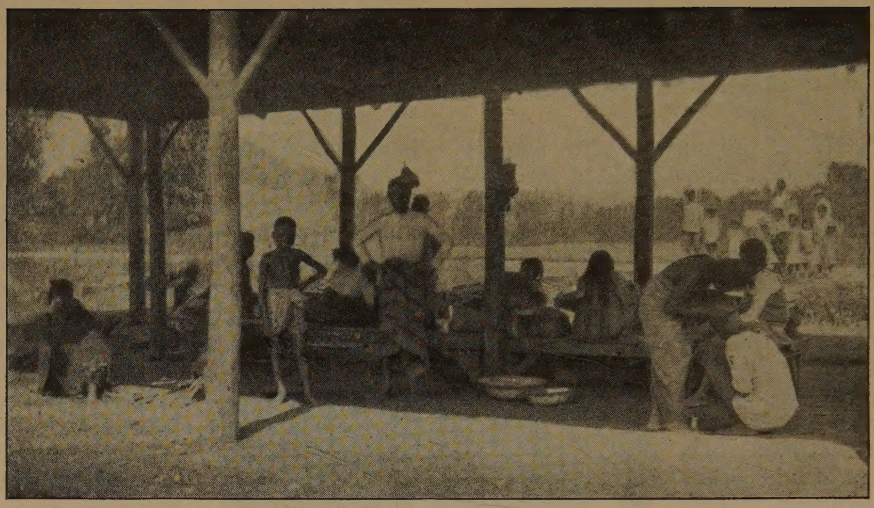
A MORO FAMILY OF MINDANAO

THE MEETING PLACE

The place selected for the First Inter-Visayan Conference is as beautiful as a fairy land. Many people who have visited much of the world say that this is the most delightful climate they have ever known. Lake Lanao is a half mile above sea level, surrounded by beautiful rolling hills, which were once covered by trees but which have been denuded by the thrifty Moros who live around it. There are almost 90,000 Moros living along the shores of the lake, which is twenty-five miles long and about fifteen miles wide.

It is clear every forenoon in the year and it rains almost every afternoon for a few hours, but the rain is never heavy. When I took a party of visitors to Lanao I told them jokingly that it rained at exactly 12 o'clock every day. It started raining at noon and they pulled out their watches. It was 12 to the second!

The clouds begin rolling up over the northern hills at about 11 o'clock, covering the sun and affording a most delightful period for tennis or other games before the rain arrives. We used to play tennis from 11 to 12 every day, because the sun was not too bright at that time. The heat is never great at Lanao, even in the brightest sun. At night one must usually sleep under a fairly warm blanket.



A MORO MARKET PLACE AT DANSALAN, LAKE LANAO, P. I.

CAMP KEITHLEY

When General Pershing was in command in Mindanao he saw the strategic value of this point from two considerations. First, it was of vast value for controlling the Moros; and second, it was an ideal place for a military camp from the point of view of health and morale. So he built the finest military camp in the Philippines south of Manila, on a beautiful site at the northern end of the lake. This camp, Keithley by name, was the center of a string of four camps built across the island for the subjugation of the Moros.

The Moros have been subdued to the last man, their firearms have all been collected, and their children sent to school. The need for the camps no longer exists and they have been torn down, all except Camp Keithley, which is left standing just because of its ideal location. Half of the buildings are now occupied by government officials, a small body of Scouts, and a number of private families. Half of the beautiful officers' clubs remain unoccupied. In these the delegates to the convention lodged. The houses are screened to keep out the few mosquitoes and the fewer flies, so that for the first time in their lives the Filipinos could sleep without mosquito nets or mosquito bites. After sleeping for years under a mosquito net, some people find that they can scarcely sleep without one. It seems to one as though the door of the house had been left open or the roof blown off. But in a night or two one begins to appreciate the fresher air and it is a real hardship to crawl under the net again upon returning to the coast.

MOROS ON THE GROUND

A little steamboat goes around the lake daily, visiting many of the curious Moro villages. One has to get used to those hard strong faces and those fierce black eyes before he is perfectly at ease. The Moros do have a way of piercing into one's soul. Even a trained and seasoned prevaricator might well quail if he tried to tell them falsehoods. As a matter of fact, while they are shrewd bargainers, they seldom lie to one another. Indeed, it is a hazardous business, for the Moros have a way of taking the law into their own hands when they think they have been wronged; and they believe in direct action. They are advocates of capital punishment without due process of law.

About a year ago a *pandita*, or Mohammedan priest, broke into a store which was being guarded by a night watchman of a neighboring Moro subtribe. The watchman waited until the *pandita* emerged from the window of the store and brought his vicious *kries* down over the back of the neck of the thief with decapitating results. Immediately the relatives of the headless Moslem, of whom one happened to be the strongest chieftain on the lake, marshaled their soldiers for war. Both sides were to be seen marching over the hills and holding their war councils. It was a fearful moment.

Governor Coverston was equal to the occasion. He at once arrested the watchman, and called the injured tribesmen together to tell them he should have justice. He told me in private that he hoped the judge, when he should arrive, would be able conscientiously to convict the watchman, for a tribal war might follow otherwise. Well, the watchman was convicted, and sent to the most beautiful prison in the world, San Ramon, at Zamboanga, many miles from Lanao. At this prison the prisoners are allowed to have their families in separate homes and they can run away if they want to, but they usually cry when they have to leave. For they are treated as sick or ignorant men who need medicine or education, and they are never abused. It is not punishment to send men there. But sending the watchman to San Ramon saved Lanao from a war.

IMPORTANT FIRST IMPRESSIONS

It was because of these Moros that we wanted this conference held at Lanao, as much as for any other purpose.

In the first place, it will not be many years before the Moros will know all about the thing for which the conference stands. They will find these people as kind and sweet as people could be, and will get an excellent first impression of Christianity. Moroland is the next mission field that Congregationalism is going to open up, and this convention will be a good way to get the Moros talking about Christianity.

There is one very marked Moro characteristic. They like things to be popular, to seem to have a large backing. Whenever a chieftain goes to visit the Governor he takes with him all the men he owns and all the women

COUNTING THEIR MONEY

These Bukidnons have sold a load of hemp in the store in the background, Cagayan, P. I.

he and his men own and all the children, and dresses them in all the best clothes they have in order to make a profound impression on the Governor. So the conference family ought to prove duly impressive to the Moros.

Then the contact with the Moros will do the civilized Filipinos of the Visayas much good. They do not more than half realize that they have so many uncivilized Mohammedan people in Mindanao. They do not like to have one say much about it in America, for they think that if we ignore the Moro problem, somehow it will solve itself.

We missionaries are thoroughly convinced that those Moros must be converted to Christianity or they are going to give the Filipinos trouble just as soon as independence is granted to the Philippine Islands. We want the Filipino people to see that, too. So, bringing them into direct contact with these ancient enemies of theirs while they are also being brought into daily contact with the spirit of Christ, will, we hope, lead the Filipinos to an intense passion for a missionary enterprise among their Moro and pagan fellow countrymen. Several of the young men who have seen them have caught this passion and are preparing themselves for devoting their lives to that work.

A BIG NEED

The immediate need among the Moros at Lanao is for one of the wisest, broadest, strongest, best educated, most patient, most far-sighted, most Christ-possessed, most tactful and resourceful men in the United States to come out with a knowledge of the virtues and vices of Mohammedans and to open up a work which, we believe, promises larger fruitage than any other Mohammedan field in the world.

THE PERSONNEL OF THE CONFERENCE

One wishes that the Moros might have known the histories back of the conference members.

There was a tall man with gray hair named Florentino Paguia. He was no worse than other Filipinos, only he was caught and thrown into prison, where he found Christ. Prisons are wonderful places to bring people to Christ. If only we Americans were Christians enough to forget prison sentences, some of our prisoners might develop into great Christians. In the Philippines, thank God, a prison sentence does not damn a man forever. Paguia is now one of the hardest workers for our church.

There is another man who used to be a constant gambler and whose face showed his hard, sinful life. Today he is clean from drink, and his wife and family are made happy by having a husband and father to whom they can look up with pride.

So, one after the other, those are faces of people who not only have formally accepted Christianity but who have had miracles worked in them and who *know* because of what has happened to them what Christ can do for the Philippine Islands.

And as these lives are released from enervating vices how their energies are released and begin to flow out in splendid usefulness. Christ can take the dregs of a community and turn the whole thing upside down simply by pruning out the rottenness and grafting good fruit onto their lives.

Let one who has despised the Filipinos for their vices see those same people after they are freed from those vices and one will absolutely change his opinion about them. For they are saved from sin, and the very thoughts which fill their minds have become pure.

LOOKING FORWARD

When one realizes that it required at least two days for the nearest and two weeks for the farthest delegates to come, one understands why there were only sixty-one delegates from points outside of Lanao Province. Some of the school-teachers and gov-

ernment officials of the province attended at least a part of the conference, making the total number in attendance something over a hundred.

Like so many other beginnings of great things, this was not large. But it may well prove of endless significance in the advance upon the Micronesian Mohammedan stronghold. There is no longer any doubt that our finest opportunity to Christianize the islands, that are now so ready for Christianity, south of the Philippines is to let Christian Filipinos do it. This is the vision we want to give the Filipinos for the future.

But for the present our work is to Christianize the Filipinos themselves.

LAST YEAR AT ANATOLIA COLLEGE

MARSOVAN LOOKS AHEAD AND PLANS AN EMERGENCY BUDGET

The Managers to the Trustees:

ON May 10, 1916, the Turkish Government closed Anatolia College, took possession of our keys, and occupied the school premises and buildings for a period of nearly three years, establishing therein a hospital for sick and wounded soldiers.

During the war period, and particularly while our plant was in the hands of the Turks, there was continued destruction of life and property. Fifty of our best teachers and employees have been lost to the institution by death and by enforced emigration. Thousands of dollars' worth of property was stolen or willfully destroyed.

Anatolia College possesses a remarkable history of service for the young men of Turkey and the Caucasus, and we who bear the responsibility must see to it that in these years of Near East reconstruction the college continues to bear its full share in the regeneration and development of men which, in our judgment, is the sole means for the right solution of the problems of the newly constituted governments now being organized from the ruins of the Turkish Empire. Only through new men can there come to be a new Near East.

THE YEAR JUST ENDED

The college has already begun this reconstruction. As soon as the property was evacuated by the remnants of the Turkish army, April 2, 1919, such buildings as were not entirely beyond repair and renovation were cleaned and made sanitary, and the college reopened October 1, 1919. Of the prewar native staff of nineteen professors and teachers, and thirty-one employees vitally essential to carrying on the work of the institution, there remained to rejoin the staff last October four teachers and two employees. Other persons, largely women, have been found to piece out the needs for employee-help, and seven new teachers from the alumni, or upper classmen of the college, who had survived the war and persecutions, have been added to the teaching force.

One hundred and fifty students have constituted the student body this year, as follows: Armenians, 70; Greeks, 72; Russians, 1; Turks, 7. Of these, boarders in the college were 70; day pupils were 80.

In spite of war losses and economic unsettlement of the country, this body of 150 students paid into the college treasury in term bills above $17,000; but we have been compelled to help worthy students with scholarship aid, in addition to a full work allowance (it being impossible for a student under present costs to earn his full way) to the amount of $3,000. This scholar-

ship aid was distributed among 27 Armenians, 14 Greeks, 1 Russian, and 3 Turks, making 45 in all, or an average of $66.67 per boy. In addition to these 45 students, 18 others were aided with work only, making a total of 63 boys materially helped toward an education in this year.

In the words of President George E. White: "It should be remembered that numbers of our students are really homeless and penniless; they cannot go home in the summer vacation, for they have no home to go to. They cannot agree to pay even a part of their next year's tuition, because they have not a penny in the world with which to bless themselves; yet a great part of our obligation is to serve just such lads as these, and we need to know definitely and as early as possible on what we can rely in their behalf because we cannot make promises without knowing how we can fulfill them."

NEW ERA, NEW CONDITIONS

Political settlements and social security have not yet come to the Near East. The times are not propitious for an effective American campaign for permanent reconstruction. On the other hand, we must carry on. Opportunity is now large. Young men are saying to us with eagerness: "We have lost five years through war and worse. We must work to make up the loss."

The new era which has emerged in the Near East, with its accompanying economic conditions, has compelled advance in native teacher and employee salaries ranging from 350 per cent to 500 per cent over pre-war standards. The managers of the college, therefore, after a careful scrutiny of the expenses of the closing year, have sent to the trustees an estimated budget for *emergency* needs only. Every dollar of the sum mentioned will be used for current expenses and for the erection of the most needed buildings.

This is proposed as a method for bridging over the period of uncertainty to the time when trustees and managers can unite in an Anatolia campaign for building and endowment funds which will be sufficiently generous to enable this growing institution to meet the needs of its expectant constituency in the Near East.

CAN YOU UNDERSTAND THAT JARGON?

By Rev. JAMES A. HUNTER, Peking

THAT is the question which every one asks, or is tempted to ask, when he first arrives out here. You scarcely set foot on Chinese soil before you are assailed by a swarm of individuals who jabber outlandishly at you, and all the while they are supposed to be saying something. From that time on you are a unique individual as long as you stay in China. Unless you have some friend with a tongue that flaps to the tune of your own native language, you are as much alone as a bread-and-water convict, though you may even be jostled about by living human beings. The only remedy for this is to learn that "impossible jargon"—learn to know what they mean when they throw it at you and learn to know how to say what you mean so that they can understand you.

They have a machine here in Peking that does the trick in a surprisingly short time. Now, I don't mean that after one application you can sit down and read the classics or deliver an intelligible lecture to the natives; but I do mean that in a very short time you realize that it is a real language which these people use, and you can even understand some of it and mumble along a few of the words yourself.

THE CHINESE TEACHERS OF THE NORTH CHINA LANGUAGE SCHOOL

The name of this machine is the North China Union Language School, but the natives know it by the name of "Hua Yü Hsüeh Hsiao," which sounds like an unsuccessful attempt to swallow a raw oyster. They claim to teach you Chinese "as she is spoke," and they do.

The system of teaching is a crazy one, as foreigners think when they first come; but when they find how well it works, they turn around and use it on the Chinese in teaching them English. It was certainly funny the first day we went to class. We felt rather like six-year-olds going up for the first time with our slate and sponge, only we didn't have anything to work with, for that is part of the system. The school is located in a semi-foreign collection of buildings, which they call a *compound* out here, but the foreign part is used almost entirely by the boarding students. The school is in the "semi" or Chinese part.

We were shown into one of these queer Chinese rooms and left to the mercy of a Chinese gentleman, who proved to be our teacher, and a clever one, too. He began by pointing to his nose, then at us, and then out the window, saying at the same time something that sounded like that old "close harmony" selection that we used to serenade with, back in college. Here it is as near as I can spell it: "Wo-o-o-o-o-? Ni-i-i-i-i-? Ta!" Did you get it? Well, it took us a little while to see what he meant, and after we had looked out the window and at each other several times some one hollered out that he was giving us the personal pronouns. We all laughed and so did he, which made us all feel acquainted. Some tried to repeat what he had said and some to write it down, but that is tabooed for beginners. You have to hark back to the old days and play that you could not write. You are just to listen for a while and then imitate.

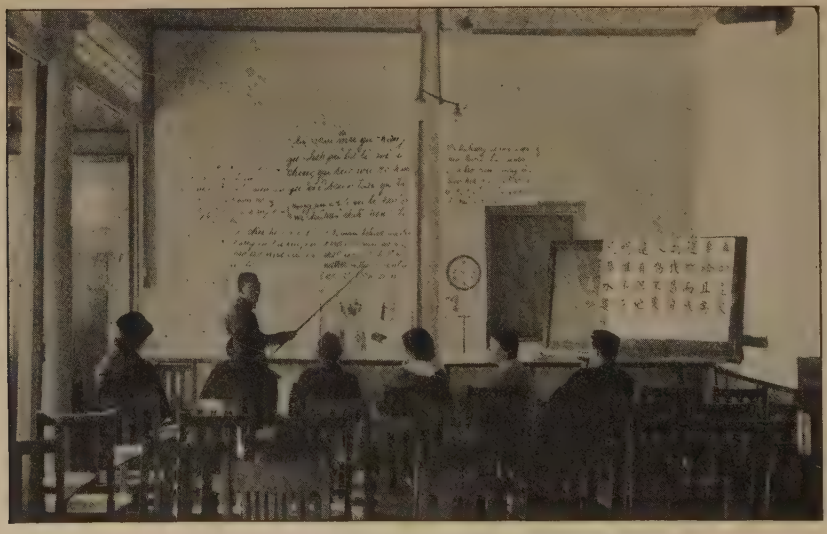
That is the system in a nutshell; but in addition to these classes we have alternating periods with a private teacher in a little chicken-coop of a room, just big enough for two to sit facing each other across a little table. That is where the real business is done. Your private teacher takes new and mysterious sounds and sings, acts, gargles, or sneezes them for your own special benefit, so that you can see how they are made. You have probably thought you knew all the sounds the tongue could make, but I'm here to tell you that there are quite a few

which the English-trained tongue cannot wrap itself around, even with the help of the lips, teeth, and a couple of hands thrown in. For instance, take the Chinese word for *man.* A lot of people pronounce it as we do the name of a bird, *wren;* and we spell it with English letters to represent the sound *jen,* but it is neither. It takes a lot of patience and lingual gymnastics to be able to give it in a way that your teacher will approve.

But the language is not the only thing that we learn here. We get a lot of information, which one usually gets through cruel experience or hard reading, by just sitting back in our seats and listening. We have a course of lectures on all sorts of subjects related to the life out here. Men of experience and authority in their professions come and talk to us about everything from the appreciation of Chinese art and the Confucian Classics to the mundane subject of sending and receiving merchandise from home; or the most approved way of dodging the pesky microbes that they raise here.

Most of these lectures we just take and no one asks us anything about them; but there are some that we really have to prove that we know something about. We have courses in Chinese history and geography which are pretty thorough. It is marvelous how little you find that you really know about this country. I'll just wager that, without looking up on a map, you can't locate either Peking or Hankow within a hundred miles of where they ought to be, and either one of them can make your home town look like a crossroads village in comparison. And then history—why, that's one of their chief cards out here. We have a lot of landmarks at home that we strain our chests about, but these people don't think a thing begins to figure as old until it has passed its two hundredth birthday.

Mr. Pettus, who is the director of the school, told me the other day that unless the students of the language get into some direct touch with the Chinese they lose a great deal of good practice in speaking; and also they lose interest in their study, which seems to be to no profit. The school has made excellent provision for this very thing. The students are organized into an association which has charge of all their activities. They have socials, sight-seeing trips, athletics, an active camera club, and en-



A LANGUAGE SCHOOL CLASS WELL UNDER WAY

CORNER IN PEKING

It is near this spot that a chapel in memory of the late Rev. Murray Frame will probably be erected. The picture gives a good idea of Peking's transition state: powerful electric street lights; telephone cables; traffic officer in uniform; rickshaw stand; messenger on bicycle; and very Chinese architecture, signs, etc.

deavor to supply voluntary help to the different missions that are here in Peking. This last service is a great help both to the students and to the missions. There are various forms of teaching, coaching, and training that the students may enter into before they have acquired a working knowledge of the language. This gives them a direct touch with the Chinese people and also stimulates the desire to learn the language and get into even closer touch with them. It is a great cure for ennui and staleness, besides giving an experience which can be gained in no other place in China. Here are large well-organized plants of five of the great Protestant missions, as well as two Catholic missions. There are the Y. M. and Y. W. C. A.'s, the Salvation Army, and other religious and philanthropic forms of work. Eight great missionary societies, two national legations, and a chamber of commerce are represented on the school's board of directors; it is the largest school of Chinese studies in the world.

I might speak of a lot of other things. It is enough to say that this is a great place to be in, and that this school with all its activities is the finest spring-board that one could imagine for a start into work out here.

A MOVIE OF MR. REVERENCE

TEN REELS ON A BLIND SELLER OF BIBLES IN CHINA

I

THERE goes the blind colporteur, Mr. Reverence, with his hand on the shoulder of his twelve-year-old son. Most of the time he feels his way with a long stick because his boys must be in school. He lives in a real world and is joyous. "He lets his light shine." He sells more than 10,000 Bible portions each year. He helps in many ways.

II

In the excitement of a temple fair, a dozen pupils with their teacher stand about Mr. Reverence, intent upon his story. Some of the boys want to buy the book, but they fear the teacher's displeasure. The pedagogue speaks and his words disclose the brogue of another province. With this contact Mr. Reverence draws out further remarks and the mutual interest of the conversation increases. The teacher's answers and statements make the boys sure that they may purchase the Gospel. Not a boy but bought a book. Teacher and colporteur pleasantly agree that the times have greatly changed since they were boys. A picture of the new times is this bunch of chatting boys going off together and looking at their New Testament portions.

III

At another fair a woman draws near. For a dozen years she has fasted and prayed; she has endured torment from placing burning coals on her lips. She asks, "What benefit would I receive if I read and understand these books?"

"You would know that God does not want our unhappiness but our happiness to increase. He sympathizes with us when we suffer. If through suffering we come to know Him better, it is worth while. Our lives as His children should be more and more joyous. He loves us, and He suffers if we do not know and enjoy Him."

That woman bought two Gospels and she said, "I am going to try as hard to live as you say and as these books explain as I have tried to arouse the

A TYPICAL GROUP OF MR. REVERENCE'S CUSTOMERS

temple god by my hunger and pain." She walks off with definite rays of sunshine.

IV

At a village where a theatrical performance is just over, forty actors stand about Mr. Reverence. The way he tells about Jesus fascinates them. They like his earnestness, and feel that he is not acting. One of the most manly asks, "How would Jesus help me if I accepted Him?"

"He would make you know that your own life, your experience with your family and in the town where you live, is better and of more worth than the life of any hero whom you impersonate on the stage. Of course, it is so because God is greater than His world and we men are all the sons of God."

"I certainly will trust Him," said the actor, and he bought the Gospels and the Acts.

"You ought to attend the church in your village. They will be glad to have your companionship and you yourself will receive help from them. They are a little family of God's children, and you belong to them."

His fellow actors buy books and he is pleased. Who can tell what that new light in his heart will reveal?

V

In a small village a man, after the others had gone away, asked, "After you believe in God how is your life different?"

"You are a new kind of a man and you have better relations with God. Also, your associations with men are of an improved quality. You have new contentment and new hopes in all the conditions of your life."

The man listened to others' questions and the replies. Finally he purchased several kinds of books and as the sun had gone down, he turned home. He was not in the same darkness as that morning; there was light within.

VI

At a market town a youth of seventeen who had returned home from the Tunghsien hospital healed and happy in the discovery of his heritage as a child of God led the people to Mr. Reverence and jubilantly told his story. He also could sing two hymns. Over a score of books were sold. The people crowded around. Interest in the Gospel held them. That night the lamps had long been lighted before Mr. Reverence reached his couch. But he exults in the fact that the day spring from on high has visited that center.

VII

Soldiers inquire as to prayer. "It is the natural expression of the child to the Father." That explanation pleases them. Each buys a set of Gospels and Acts.

VIII

A reader of the Gospel asks how men are salt. He and others are surprised to know how precious our lives are in their power to preserve, permeate, and flavor. Then each bystander buys a book.

IX

A chance reader wants to know wherein a child is a model for grown-ups. Everybody listens to that wonderful explanation and approves, as substantiated by the sale of thirty books.

X

Mr. Reverence is blind and in extreme poverty, but light shines from his face. Thus shining follows shining. And the men and women whom he illumines he prays for continually, that they in their generation may be lights in the world.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JULY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1919	$27,176.96	$5,518.00	$926.52	$8,071.94		$3,017.00	$44,710.42
1920	31,421.25	6,708.49	1,291.74	2,002.38		3,144.67	44,568.53
Gain	$4,244.29	$1,190.49	$365.22			$127.67	
Loss				$6,069.56			$141.89
FOR ELEVEN MONTHS TO JULY 31							
1919	$299,780.43	$48,277.71	$13,433.11	$189,594.06	$80,366.67	$26,813.89	$658,265.87
1920	354,483.07	77,375.17	18,395.34	166,778.86	16,100.00	25,988.30	659,120.74
Gain	$54,702.64	$29,097.46	$4,962.23				$854.87
Loss				$22,815.20	$64,266.67	$825.59	

KEEPING UP OUR COURAGE

THAT is what the churches have been doing in July. In the month when church life is liable to be at low ebb and when some churches shut down entirely, we received unusually large donations. The figures in the first column are the best for July we recall, and during the present fiscal year they are bettered only by December and January, which always are our big months. The gain over last year is $4,244.29. Individual gifts have also increased and we have a gain in that column of $1,190.49. Everything goes well in the tabular statement until we come to the payment of legacies. There we fall off $6,069.56. Striking the balance for these and other items, we record a loss for the month of $141.89. That, of course, is to be regretted, but we gather cheer from the rather consistent upward trend through the year of gifts from the living. Taking the eleven-month statement, the gain in donations a little more than offsets the loss in the other sources of income, the exact gain being $854.87. Yes, the churches are keeping up our courage. We believe they will continue to do so. As to the closing month, please read what follows.

"EVENTUALLY! WHY NOT NOW?"

To hold our own in income in such an unsettled year as this is a great achievement. That our expenditures would of absolute necessity be very much higher than any other year we knew. The word D-E-B-T hung suspiciously around the horizon. Still, good friends, you would not have approved for an instant of our calling home your missionaries, closing down their stations, or dropping off native workers—in fact, doing anything to weaken our impact on the problem which we are striving to meet. You felt, as we did, that if anything, the attack should be stronger.

The result is little different from our expectation. We are coming out at the end of our fiscal year with a probable deficit, bigger than the total receipts of the Board for the first twenty years of its existence, and also bigger than the receipts for any single year of the first forty.

There have been times when such a misfortune would have meant a total collapse of hope and courage. Not so today, serious as the situation is. The saving element lies in the returns that will slowly come through the work of the Congregational World Movement. Slow they will be because the payment of pledges through the churches will run on for another eight months. As you know, the total which will probably be secured through the Movement is not three million. It may not even reach two. That there will eventually be enough as the Board's share to cover this deficit is not absolutely sure. To have an indebtedness of $200,000 or $300,000 hanging over our heads for the next eight months will be far from an incentive to good cheer or activity. It will be nothing less than an incubus that will overshadow our every endeavor.

Yet strange as it may sound, meeting this deficit is the lesser of two bad elements of the situation. The $300,000 will probably be cleared away in time. Our disappointment in the outcome of the year was not unexpected. Our disappointment, however, is nothing to that of your missionaries on the field, who had confidently expected and planned on receiving financial help for the work in their stations.

As an example, a pathetic letter has recently come to hand from a missionary asking what is to happen to the theological department of Amanzimtoti Institute, "the Hampton of South Africa." A tremendous opportunity and yet no adequate equipment, no housing accommodations, a cripple to do a man's work. Everything it can possibly do to train up native leaders is imperatively needed and needed now, and folded arms and crossed hands is the only answer. Eighteen thousand dollars is the need. It cannot be granted as matters stand now.

Again the cumulative work of the years in Mexico stands in immediate danger of being lost or of being curtailed to the vanishing point unless help can be furnished to the amount of $10,000.

Japan won't wait. It is pushing ahead at an appalling rate, appalling unless its progress be guided by Christian principles. Above all, its mass movements toward education must be Christianized. For instance, at the Doshisha, the handling of the increasing number of students is almost impossible through the lack of teachers. Delay is doubly dangerous, and yet where is the $20,000 coming from to meet the appeals of your leaders there?

And so the story goes the whole round of the mission fields. Everywhere are disappointed workers. Missionaries must go without residences for a while longer, schools must continue without proper buildings and equipment, hospitals run on without being properly staffed and furnished, stations "peg along" undermanned and stinted.

That is what this failure to come up to the full quota in the Congregational World Movement means.

It is to enable us and them to do these greatly needed things that an appeal is made to the friends of the Board to make one more generous gift to the treasury before the end of our fiscal year, September 7. You may have done your limit in what you have already given. If so, be sure that your interest will be of value, even if your gift cannot be increased. Too much cannot be said of the sacrificial giving of some of our people. There are those, however, who can do more.

Take care of this deficit of $300,000 as a whole or in part and then what comes in through the next few months from the churches as their part in the Congregational World Movement will enable the Board to grant to many of these workers in the field the financial help needed to make a fine move forward. It will mean fresh heart to them. It will mean a real advance on the field. Without it no thought of progress can be contemplated for nearly a year.

Clear away the debt now; open the way for some inspiring forward-looking labors in the field, and the Board will close the most successful year of its one hundred and ten of existence.

And remember, that there are only about seven days after this magazine gets into your hands before the books close, September 7.

Eventually! Why not now?

MISSIONARY EDUCATION

NEW PLANS FOR LEADERS

This is the time when leaders are asking what plans are ready for use with our young people this coming year. Briefly, here they are:—

For Mission Study Groups. The foreign mission text-book for young people and adults is "The Near East: Crossroads of the World," by William H. Hall, who has spent many years on the staff of the Syrian Protestant College at Beirut. "Shepard of Aintab"—the life story of our own Dr. Shepard—has been written by his daughter, Alice Shepard Riggs, especially for Intermediate boys and girls. It is a fascinating story, well written, and should be read by thousands of our Congregational boys and girls—and older people, too. "Fez and Turban Tales," for Junior boys and girls, is written by another American Board missionary, Isabel M. Blake, formerly of Aintab.

All of these books sell for 75 cents in cloth and 50 cents in paper. Helps for Leaders are prepared for each.

For the Church School. The American Board and the three Woman's Boards have issued the last of the series of graded programs and stories planned for the Tercentenary years, 1917–1920. This year's set is called "Congregational Pilgrims on the Far Frontier." For the older pupils of the Senior and Intermediate Departments there are six "Ten-Minute Programs," showing conditions in six of our great mission fields. They are planned so that the pupils themselves may have a large share in their presentation, in dialogues, impersonations, map and chart exercises, and in the preparation of posters to advertise the programs.

For Juniors there are the "Hero Tales," eight stories of men and women, some of them present-day missionaries, in our American Board fields. These stories are for the use of the teachers and leaders, and are planned for *telling*, not for reading to the pupils. For these also there is a picture sheet and full directions for poster-making and other handwork.

For the Primary Department we are providing the "Near East Picture Stories," issued by the Missionary Education Movement.

An Investment Circular offers every school a chance to place its gifts this year in most attractive and urgent work in China, such as the Fenchow Hospital, schools in the Shaowu and Shansi fields, the Foochow Kindergarten Training School, and Tientsin. The Investment Circular is sent with the graded material, but will be sent separately also, on request.

As a climax to the educational program of the whole fall, the Boards offer a Christmas program, "Following the Star." This program combines the usual Christmas message with the Pilgrim and missionary themes. It requires a minimum of preparation. Copies will be sent free, in quantity, to all schools which contribute to the work of the American Board and the Woman's Board of the district.

The whole set of graded stories and programs sells for 50 cents. This price is higher than has been asked before, because of the increased cost of printing. Even now the price is very low, since the "Near East Picture Stories" alone retail for 50 cents.

To schools enrolled under the Tercentenary Chart Plan the "Hero Tales," with suggestions for posters, have been sent.

Write us for help in starting these plans in your church, and let us make 1920–1921 the best year yet in missionary education.

FOREIGN DEPARTMENT

INDIA

Life at Wai Hospital

The two Drs. Beals—Dr. Lester H. and Dr. Rose F.—have written a partnership letter to friends of the Marathi Mission telling of their busy hospital days. We quote from Dr. Rose Beals's part of the letter:—

"Our bungalow is perhaps seventy-five yards away from the hospital, near enough so that we can hear all the singing or crying over there, but far enough away so that our own home life is quite distinct. Just this minute, as I write, it is 9 o'clock in the evening. There is quite a concert going on over in the men's ward. There are two Brahmin patients there, both of whom are quite musical. One of them plays on the drums which they use as an accompaniment to all their singing; and the other sings. But tonight quite a number of our Christian boys also have collected there, and are singing with these patients. They all sing, in any case, out of our little Christian hymn-book, for they themselves have no such printed collections of songs. They have a very effective way of singing antiphonally, which they are doing just now. And they all enjoy it greatly.

"As I was finishing the above, there came a knock at the door and a boy came in to say that a man who had been gored by a bullock had just been brought in a basket to the hospital. So Dr. Lester Beals has gone over there to sew him up. This is a very common kind of accident that we have here. (And yet my husband still persists in laughing at me for being 'afraid of cows.') We have had several notable cases of the sort since we came back in September. One woman was brought in, in December, whose abdomen had been torn open by a bullock's horn. A great mass of intestine having fallen out thereby, she was carried in with it all tied up in an old, dirty, dark-blue rag. She got well, too. But this man tonight has not such a large wound, only a small one at the side, but opening also into the peritoneum.

THE WAI HOSPITAL, TAKEN FROM DR. BEALS'S BUNGALOW
The hospital was not quite finished at the time the picture was snapped

"All kinds of eye cases come to us every day, many for operation. There are always a lot of eye cases in the hospital. Even if every bed in the place is full, still we can take in some more eye cases, for all except cataracts can get along without beds and can sleep on the veranda. And helping people to see is a most satisfactory kind of work. Do children in America put seeds into their noses and ears? Every day or two we have to get stones

BUILDING OCCUPIED BY THE DISPENSARY IN CARE OF THE HOSPITAL OF THE AMERICAN MARATHI MISSION, IN THE CITY OF WAI

or seeds of various sizes and shapes out of the noses or ears of children.

"We often have girls come to us who for some physical defect, perhaps very slight, are not able to find husbands. Because of the very great frequency of eye infections in this country, one often sees white scars on eyes which are very unsightly. It is usually quite out of the question to remove such scars, and yet they are so disfiguring that a girl with such an eye scar cannot easily find any man who will marry her. It is wonderful how tattooing such a scar will improve the looks of a girl so much that her friends are immediately beset by suitors for the once rejected girl! So tattooing is one of our common operations on the eye.

"On Thursday, we operated on a Brahmin girl of fourteen years, with tubercular glands of the neck. These glands were quite large and disfiguring, but not at all painful; so probably the friends of the girl would never have paid any attention to them, except that they could not get the girl married. She is a big girl of fourteen, and they began to get really scared for fear she could never get a husband. So they brought her to us on the road to matrimony.

"That makes me think of another girl, who has been in the hospital this last week. She is a girl of ten now, but was married when she was nine months old. Her husband, some ten years older than she, has latterly become a Christian; and he stole her away from her village not long ago, and brought her to our mission school in Satara, so that she may get some education and become a Christian, too. She needed some medical attention and so came to us for a few days. She is showing a lot of grit in going to the infants' class in school to begin learning her letters with the littlest children. We shall watch her career with great interest.

"In all this work we are greatly hampered by lack of staff. When we went to America on furlough a year ago, we were determined to find an American nurse to come out and help us. We thought, in fact, that we had found one; but she has not yet materialized and we are afraid that obstacles are proving too much for her. We had, when we left for America, two good Indian Christian nurses. They had both been trained in our Nagar Nurses' Training School and were good, competent nurses. One of them died of influenza during the great epidemic a year ago; and the other one was married just before we got back, and went elsewhere to live. We have at present only one half-trained nurse,

who is not capable even of running the sterilizer alone. She does help all she can, however, but is not what we need. All good nurses, moreover, are more and more highly paid, and our finances are extremely limited."

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Evangelism in a "Holy City"

We hear the following from Rev. Emmons E. White, of Tirumangalam, in the Madura Mission, South India:—

"I am just returned from a remarkable experience in evangelistic work in Hindu Conjeevaram, near Madras, one of India's seven 'holy cities.' The privilege was mine through the kindness of Rev. J. H. Maclean, of the United Free Church Mission in Conjeevaram. It is said that there has been hardly a religious movement in South India for the past 2,000 years which has not affected this city. Over one hundred temples (to Siva and Vishnu) are in the city, three of special importance and one dating architecturally to the seventh century A. D.

THE GREATEST FESTIVAL

"Although there are many festivals, the greatest occurs there yearly during twelve days of May and June, in honor of Vishnu. Daily the deity is paraded about the city on a serpent, an elephant, or some other symbolic vehicle; on the seventh day it appears on a huge car, drawn by 1,000 people. Immense crowds attend the festival, partly 'to see God,' but more to enjoy the sights as people at home attend the circus. To arrest the attention of this unthinking stream of humanity, our thirty or more evangelists in five bands, twice daily, stationed ourselves at strategic street corners. By an occasional hymn or by the use of pictures, etc., we preached Jesus Christ. Results?

OPPOSING VOICES

"Well, it was interesting to see an 'opposition preacher' (*sannyasi* or other Hindu) haranguing his curious crowd about the superiority of Hinduism, to counteract the poison of Christians! Nor do the Brahmans of this stronghold of Hinduism love us. The 'plot thickens' when an educated Brahman excitedly forces his way through the crowd listening to us and addresses one of the evangelists as follows:—

"'You people may go ahead and teach truth and do public service, but you must stop this nonsensical making of converts! You talk of sin. Why, if any Hindu should leave his religion and become a Christian, *he* is the one who will go to hell! . . . Did that student over there say he has "experienced the truth of Christianity"? Well, that is all rot.' Thus he bursts out in a jargon of literate English and torrential Tamil and bounces off the scene in a perfect fury, never waiting for the answer."

EYE CASES AT WAI HOSPITAL

"Helping people to see is a most satisfactory work"

CEYLON

Dedication at Delft

The first Native Missionary Society was started on the Continent of Asia in the year 1848, July 26. It began its work at Valanai, one of the islands in Polk Strait, Jaffna, Ceylon, and was called the "Native Evangelical Society." In the year 1852 its work was extended and the field was chosen on the Island of Delft, and again in the year 1874 it started work at Punkudutiva Island. There were churches built at Valanai and Punkudutiva, so that the Christians might come together for worship. But those at Delft have this privilege only now. The church dedication at Delft took place on March 20, 1920. A few members of the society which supports this work were called to be present. Of the members who received the invitation, one-third only were ready on the morning of the 19th to start. They got into the boats and reached Delft within four hours, as the wind was favorable. Here they were received by the pastor in charge of the island churches and the catechist. The church was beautifully decorated. The village tribunal, the doctor, the notary, and the other government officers and all the Christian members were present, and the church was filled.

The dedicatory exercises were impressive and included a history of the church, prayer by the president of the "Native Evangelical Society," a sermon, and a lyric song composed for the occasion. At the Sunday services, next day, one man united with the church, two were baptized into trial membership, and two infants were baptized; forty-seven shared in the communion service, twenty-five being members of the Delft Church. Evangelistic services followed for two or three days, and the visiting delegates went away determined to visit the island churches more often than in the past.

"ISAIAH," LEADER OF OUR CHRISTIAN BOYS IN ONE MINE COMPOUND IN JOHANNESBURG

Just up from underground. Isaiah is quite a dude when he gets his swell clothes on

AFRICA

Fighting Epidemics in Rhodesia

Writing from Gogoyo Station, Southern Rhodesia, early this year, Dr. William T. Lawrence says:—

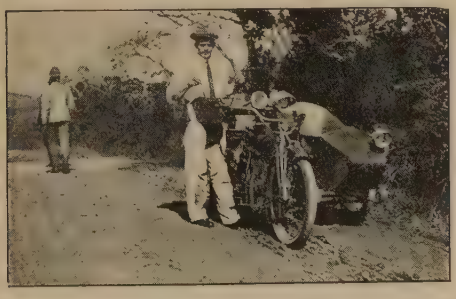
"A year ago now we were busy inoculating the natives against influenza. Now it is smallpox which threatens. An epidemic started in Beira some months ago and has spread along the line of the railway and the sea coast, and now is gradually creeping along the native routes of travel into the interior. It attacks nearly the entire population except the comparatively few who have already had the disease or have been vaccinated recently, and there have been many deaths. Now we hear reports of cases only twenty miles from us.

"The natives are great travelers and are not at all careful to take precautions not to spread the disease. Only last week, a woman just recovering came here to the station to see her father who was a patient here. She came from her home, thirty miles from here, and has of course exposed all the people whom she has met along the way, as well as many here on the station. It is still too early to know how much havoc she has wrought.

"We appealed to the authorities some weeks ago for vaccine and received a small supply, which we used at once, vaccinating over 600; but, unfortunately, only a very few have taken, due, I suppose, to the vaccine having perished while traveling on its long journey and in the stops on the way. I have applied for further supplies, promising to vaccinate free of charge as many as possible.

"In Rhodesia, they are vaccinating at government expense the entire population, both white and native; but here there has been little organized effort to do this, except in the towns and on the plantations. Had there been time, I should have appealed in America for funds with which to meet the expense of purchasing vaccine and for vaccinating the people.

"It is such a shame to let a preventable disease work such havoc in this day and generation! I hope that soon fresh supplies of serum will be sent so as to enable me to go on with the vaccinations. In the meantime I have secured 100 doses from the officials over the border in Rhodesia, which will be sufficient for vaccinating the missionaries and natives living on the station."



ON A ROAD NEAR DURBAN

Our Mr. Abraham, who took over the Primary School supervision in August, 1917, stopping on roadside to repair his motor bicycle

THE PHILIPPINES

Davao Hospital's Problems

In connection with a remarkably complete and detailed report of last year's work at Davao Hospital, on Mindanao, P. I., written by Dr. Floyd O. Smith, formerly of Turkey but in charge at Davao for a time, occur the following statements: Number of nationalities among in-patients, 20; number of in-patients by individuals, 1,052. Dr. Smith says: "The first six months seemed to indicate that the year would be a record-breaker, but the slump in the hemp market so affected the coming of the Japanese to the hospital that we strike below 1918. The first six months showed 490 Japanese in-patients, the last six only 180. The flow of money fell off with the falling hemp market, but the good first six months carried us through the last lean six months.

"One striking feature is the meager representations from the wild tribes and from the Moros. They simply do not come to us. There must be a totally different program to get them in touch with us medically."

A CHINESE PETITION

The number of Chinese patients increased notably last year, and Dr. Smith prophesies an increase of Chinese patronage in future. He also sends a petition, having more than seventy-five signatures in all kinds of Chinese writing, urging that the mission will not consider the transfer of the hospital to another part of the island, because to do so would be to these Chinese "a detriment in their needness of a generous hospital in

which the greatest of care and attention is attributed, such as the one we already have, namely, the Mission Hospital.

"In comfortability and service," the petition goes on, "it is excellent than any others in this locality, and the public, and Chinese in particular, will grieve much in its absence. Its particularity lies upon the basis of closed relationship with every Chinese, not to mention the confidence the Chinese deposited in it."

This document is plainly typewritten, properly dated, and addressed, and though some of its signatures are in Chinese characters, others follow the proper latest fashion of the name printed and the written signature filled in above. The Chinese are up-to-date in business methods, once they get going!

CARABAO WITH LOAD OF RICE

Cagayan, P. I.

Filipino Facts

The Philippine Commission for Independence maintains an active Press Bureau in Washington, D. C., and circulates a very informing monthly bulletin. Of course, the facts quoted below, from its June issue, relate to the whole Philippine archipelago, not simply to our special island, Mindanao.

"The Filipino people number 10,350,640, of which 9,495,272 are Christians and only 9 per cent non-Christians.

"They have been Christians for 300 years, and have a culture and refinement that will compare very favorably with that of other nations.

"The University of Santo Tomas, in Manila, is twenty-five years older than Harvard.

"English is taught exclusively in the Philippine public schools. Two million natives now speak English fluently, and there are 700,000 English-speaking children in the public schools. It is destined to be the national language.

"Seventy per cent of the inhabitants of the Philippines over ten years of age, according to a census just completed, are literate. This is a higher percentage of literacy than that of any South American country, higher than that of Spain, and higher than that of any of the new republics of Europe whose independence is being guaranteed by the Allies.

"There are only 6,684 Japanese in the Philippines. There are 124,000 Japanese in California alone, or nineteen times as many as in the entire Philippine archipelago."

CZECHOSLOVAKIA

Changes Continue

Writing in early summer, Rev. J. S. Porter, of Prague, says:—

"Prices are rising rapidly and taxes as well. It does not seem as if they could go many notches higher. A letter from Vienna to Prague costs now two(!) crowns.

"Large numbers are leaving the Roman Catholic and joining a Czechoslovak church, which is a Catholic church minus pope and services in Latin. The priests in the new church marry. This means more than it would seem to mean. These 'converted' priests speak on the same platform with Protestant pastors, a thing unknown here before. In one case such a priest sent for one of our col-

THE MISSION'S CHAPEL AT HUSINETZ

Huss was born in this village of Husinetz, and our missionaries, when they go to the place, make their headquarters in the original Huss property, a quaint building with the "Huss garden," or park, with its Huss monument, adjoining the house

porters to come and sell Bibles among these people who had just left the Roman Catholic Church.

"This also makes it easy for people to leave and join us. Things are moving here rapidly. If there were only houses available for the work we could employ many, many men."

"Yesterday, July 6," writes Mr. Porter, again, "we celebrated the five hundred and fifteenth anniversary of the martyrdom of John Huss. Such a day Prague has not seen since that time. There were at least ten open-air meetings in different parts of Prague, besides I do not know how many lectures in halls, churches, etc., where Huss was extolled and Christ was preached, more or less. At most of these meetings I presume people were publicly urged to leave the Roman Church which burned Huss. I heard it urged upon people in two meetings that I attended. Our people marched in procession, carrying at the head the Hussite flag with the chalice upon it, the emblem of the Hussites.

"People are leaving the Roman Church continually. Something like 200,000 have already left, and the end is not yet. We need more workers. We could place fifty new men if we had the men and roofs over their heads."

TURKEY

The Summer in Tarsus

In connection with a letter briefly announcing to her friends her adventures with brigands—details of which she promises later—Mrs. Paul Nilson gives the following story of activities in July and later:—

"There are about eighty boys here this summer and nearly 100 all together are having lessons and taking their noon meal with us. These are all destitute orphan boys. Mr. Nilson has a plan by which the school gives the buildings and his services; the Y. M. C. A. the teachers' salaries and athletic and trades equipment; and the different relief organizations the food for the boys. The original plan of drawing nearly half the boys from Adana and Mersine did not work out because of the sending of orphans from Adana to Cyprus, and because of the cutting of the railroad. So he has taken more boys from here, as the need seems endless, even in this comparatively peaceful part of Cilicia.

"The carpenters have been at work for nearly a month now and have almost completed an order of benches for the Adana Y. M. C. A. boys' camp. They will be busy making repairs on our buildings during the next few weeks. They are supervised by a good city carpenter, who works on a commission. The tailor is paid a small salary and keeps his quota of boys learning that trade from button holes on up. They do repairing on the boys' clothes, and work on their suits. If the way opens to Adana they hope for an order from the Y. M. C. A. The weaving is just started on two looms; the weaver also has a small salary. As yet the shoemaker has not been found. One boy does very good repair work, but we haven't been able to start on the boys' native slippers yet.

"A boy who is a wizard at making something out of old tin cans is teaching several others to produce cups, plates, egg-beaters, fly-swatters, etc., out of a former waste. The printer is teaching several other boys and thus producing the Sunday school lessons in Armenian and any printing in English that is needed. They were getting out a many-tongued hymn-book for use in the Y. M. C. A., but it is interrupted by aforementioned conditions.

"Not all the boys are busy with a trade, as they have come irregularly and the assembling of tools and teachers has been slow, but I think that about fifty are. They all have gymnastics, music, writing, and arithmetic or English lessons. My! how they sing. Their management is in the hands of three college boys and two teachers from last year's faculty. It is going so smoothly that Mr. Nilson has at last found time for Turkish study, and for a week now we have averaged two hours a day at it. We have found a Turk who will give us lessons. He is manager of the Tarsus weekly paper and was most interested in the school here.

"The other thing of interest is our Sunday school. There is no Sunday school for the children in the summer in the church. Usually there are no children to speak of here, but this year we have those that were left after the exodus to the United States, and in addition some 100 or so refugees. So with the encouragement of the Protestant pastor and the Gregorian priest we have opened one. I was unable to go last Sunday, but I hope to go, play the organ, and have a class after this. There were 208 present at that first session. Eighty or so were our own boys; sixty or so were from the pupils in the Protestant day school, which meets this summer in our academy building; that leaves about fifty new ones. The plan was formed during the week and had had no advertising, so we hope for more next week. Many of the older boys and girls teach classes, giving them an opportunity to do something and really to learn, too. Mr. Nilson will act as superintendent.

As It Looked in Brousa

Early in the spring, before Greeks, Italians, etc., came to Brousa, Miss Edith F. Parsons, a Leland Stanford alumna, representing the Woman's Board for the Pacific, got back to Turkey and went to her old station. She writes in March a letter which gives a clear view of one phase of the difficulty of repatriation. She says:—

"You know there is as yet no peace with Turkey, officially, and there is no peace within it, actually. When I first reached here and began asking the missionary group in Constantinople: 'How are things? How are things?' the expression used oftenest in the answer was 'chaos.' It is not growing any less chaotic. No one not here can imagine the deplorable effect of the delay in the peace terms. The Turks are beginning to think they have won the war. They are perfectly convinced that the Allies are afraid actually to force an issue, and in a way they are more or less right there, because the initial steps might involve a massacre of all the native Oriental Christians.

"Now as regards what is actually happening. The whole country swarms with brigands. People all travel, if they are off the railroad, with armed guards of Turkish *gens d'armes* usually; I don't know how much good they do. For example: when, at Armenian Christmas, we went to call on the Armenian Bishop of Brousa (you see, the Armenians have come back, those that are alive), there was a man there who had just come in from one of the small villages between here and Lake Nicæa. He said that a few days before brigands had descended upon the village, had driven everybody out and completely looted the place, and had taken everything they possessed.

"He said he had earlier been deported and his wife and children had died; he had come back and tried to make a fresh start; and as soon as he had a few piasters everything was gone again. He said you might better be dead than lead such a life as that! And that's perfectly true; no one can contest it. But do you see what that means? It means that you cannot advise the returning refugees to go to any of the smaller villages; you should actually dissuade them from it. That means they have got to hang around the cities where they have no work and it is hard enough to provide work for the people already there, living on relief and odd jobs, and growing more hopeless all the time.

"It also means that people who could and would do farming and help get the country's food supply back toward normal have not the chance. Of course, farms are worked from the larger villages also, but the small villages are a most vital part of the food supply. And when it comes to large villages, listen to this tale: There is a place not so very far from here, toward the Dardanelles, called Bigha. It is a good-sized place, the head of a Sanjak, which is the next smaller division to a vilayet. A band of Nationalists rode into it the other day and held up the whole town for an immense sum of money. This place being large and largely Turkish, the people resisted, and there was fighting. Then next day some *gens d'armes* were called in to enforce the demand, and there was more fighting. Finally the Nationalists were thrown out, but nobody seems to know whether with or without their money.

"The Kaimakam (head of the Sanjak) lost his mind, probably as the safest course, on the whole, to take, and for a week or so there has been an investigation going on in Constantinople into the actions of all concerned, and when everybody has forgotten a little, everybody will be acquitted."

*

From Miss Webb in Adana

Writing April 13, Miss Webb says:—

"Many of the girls have gone home from our school for the Easter vaca-

tion. In these uncertain times, I wonder how many will return. Common people are selling their household effects to have money to go to America, or Cyprus, or Constantinople.

"Since martial law was declared we are required to have all the lights out by 10 o'clock P.M. We often hear the aëroplane starting off towards Hadjin, but no word has come from there for a month or more. If the French know anything, they do not tell. They only say, 'Hadjin is still standing.'

"We have in the school three young girls from Hadji-Kiri, a town in the Taurus Mountains near Bozanti, on the Bagdad Railroad. The father is an employee of the railway, and the girls are full-paying pupils. About two weeks ago the town was attacked by the Turks and burned. The people took refuge in a hospital built by the Germans. They held off the Turks from late in the afternoon till 1 o'clock at night, when their ammunition gave out. The whole town was on fire, and when they were obliged to leave the building it was every one for himself. An older brother of our girls, a student in Tarsus College, came to tell me what he had learned from a man who escaped and begged me not to let his sisters be told until some certain news comes. He has no hope that any of the family escaped. The worst is that one of the girls had gone home and in all probability is killed or carried off by the Turks.

"Yesterday, after school, the sisters came asking for permission to go to the house of a friend and see if any news had come from home, and I had to say, 'No, your brother will let you know when news comes.' The Turks had cut the railway so that no help could come from Adana to the villages destroyed in that section."

MRS. CH'ENG, BIBLE-WOMAN

After three years of suffering from tubercular foot and arm, amputation makes her well and strong again and ready to do a Bible-woman's work among other hospital patients at Taiku, Shansi

CHINA

Working Out at Chi Yang

In connection with a letter from Rev. W. B. Stelle, a part of which appeared last month, occurs this story of the progress of a country church, which must indeed have gladdened the heart of the missionary, as it will of his friends and supporters at home. The story says:—

"Two weeks ago, at Chi Yang, a market town, 3,500 population, I saw a picture which to my mind portrays the spirit of our genial country churches. Early Sunday morning the preacher of the church and the teacher of the boys' school, laying aside their professional dignity, or duties, each carried a baby in his arms—babies of women attending the station class and not relatives—not for an instant's play or personal delight, but for three-quarters of an hour; so that the mothers could give their undivided attention to the examination which Mrs. Stelle was conducting on the

Christian primers which they had been studying for a fortnight. One of the babies finally went to sleep with his head on the preacher's shoulder, and was laid on the warm, brick bed. I thought, as I saw these two young Christian leaders, that they were true disciples of the Master, who gladly washed the disciples' feet. And who shall say whether the direct fruitage of such thoughtful service will be less than of some deeds more formal and public?

"At Chi Yang I was impressed, also, with the constant use which they made of their scant material equipment. The church and the school are in two different yards. When the scholars crowd into the little church, they bring their benches with them and take them back when they return. Books, blackboard, communion service, everything portable has multiple uses. The school has no wall around its premises, which are in the center of the town. For privacy, the scholars have piled up a rough wall of earth close to their little schoolhouse. The teacher, with the help of his scholars, also reared in the corner a veritable lean-to for kitchen use. With the long nights, there is a volunteer night school, to which almost all the day pupils return, together with others who cannot attend except at night. Perhaps school authorities at home would shorten the hours, particularly for the younger; and then perhaps they would not, when they saw the homes from which some come, most of all their sleeping conditions.

"At Chi Yang, as in all our country churches, I am almost awed as I see the enthusiasm of the Bible-women, as with endless patience they help the women beginning to read, to whom the new vision is just opening. The faithfulness of the teachers and the hunger of the learners for the simple, first truths of the gospel, rebuke me, and I exult in the assurance that Jesus praises this beautiful living of the gospel as he did the widow's giving her mite. Besides the overturning of capitals, God's Kingdom is daily coming in the hearts of these consecrated mothers."

*

A New Spirit in Foochow

Mr. Ray E. Gardner, of Foochow, sends the following significant paragraphs:—

"We started school this year with a little apprehension lest we would have only a small number of students or that there might be more trouble in the line of student strikes. But everything has gone along far above our expectations. Not only did we receive back into the school as many students as we had last term, but the students have come with a different spirit, 'a humble and contrite heart,' you might say. They seem to realize, now, that they have got to go a little slower than they have; that it will do their country no good if the students of China rush ahead and leave the rest of their country behind; and so they are slowing down and are now holding out a helping hand to the rest of their fellow countrymen and brothers to bring them along, too.

"This idea of social service and helping the rest of their brothers along, too, is very striking this term. I have never seen it so evident before. The Y. M. C. A. of our school has suddenly sprung into great prominence as the leading factor in this new spirit of social service, and nearly every boy in school is enthusiastically behind the Y. M. C. A. The program they have set before them for this term is tremendous: to collect $900; to establish two boys' day schools; to establish one girls' half-day school; to establish several night schools for smaller children in which the students themselves will teach; to establish a public reading room; to give public lectures and several other things.

"I have never seen anything like this in all the time I have been here. It is a big task these 250 boys have set for themselves, and of course we know

that all this idea of social service is a direct in many cases and an indirect outcome in others of the ideals of Christianity that have been taught and have been absorbed by the students of this school. The students of Foochow College are going to be heard from before this year is over. Let's hope they reach the goal they have set out for."

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The Opium Situation in Shaowu

The fight against opium is by no means won in China, as a letter from Rev. Edwin D. Kellogg, of Shaowu, shows. Under date of July 1, of the present summer, Mr. Kellogg says:—

"Our Chinese Christians who live in the Southern part of our field and are under the Southern government are suffering a good deal of inconvenience occasioned by the attempt of the military party to raise funds by forcing the people to plant the poppy. According to regulation, they must buy the seed at eight dollars an ounce, must pay an additional tax when the poppy is in bloom, and still more when the seed is ready to be converted into opium. The Christians object to it for the good and sufficient reason that it is contrary to our religious principles. At the same time, they draw attention to the fact that it is contrary to the recent opium agreements between England and China.

"I made a trip in the latter part of April through a part of this section and for the first time in my ten years in China saw the poppy plant growing, just in bloom. The acreage is very small and the stand very poor, owing in part to lack of knowledge of how to cultivate the plant and partly to the fact that a dry winter and heavy frosts killed most of the young plants. I was told that, regardless of whether they were Christians or not, probably not more than one in a thousand really wanted to plant and raise the 'foreign dirt,' as they call it. It is most unfortunate that any government, recognized or otherwise, should attempt to saddle this curse upon China again.

OFFICIAL EXCUSES

"I have called on several officials in relation to the matter, but they all excuse themselves as not being in their jurisdiction or as ordered by higher officials than themselves, and they are therefore unable to stop the business.

"Still another method of raising money is now being tried out. Instead of the old method of buy or not buy, as you may choose, the people are being forced to purchase lottery tickets. On a certain day of each month at least a dime's worth of tickets must be bought, the holders of lucky numbers, of course, to get a good haul. This, together with blackmail and organized highway robbery, makes the lot of the man with any coin to his name anything but a happy one. Furthermore, it seems to be a counsel of desperation, so far as the government is concerned. We all need to pray that China may be saved from the enemies of her own household."

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JAPAN

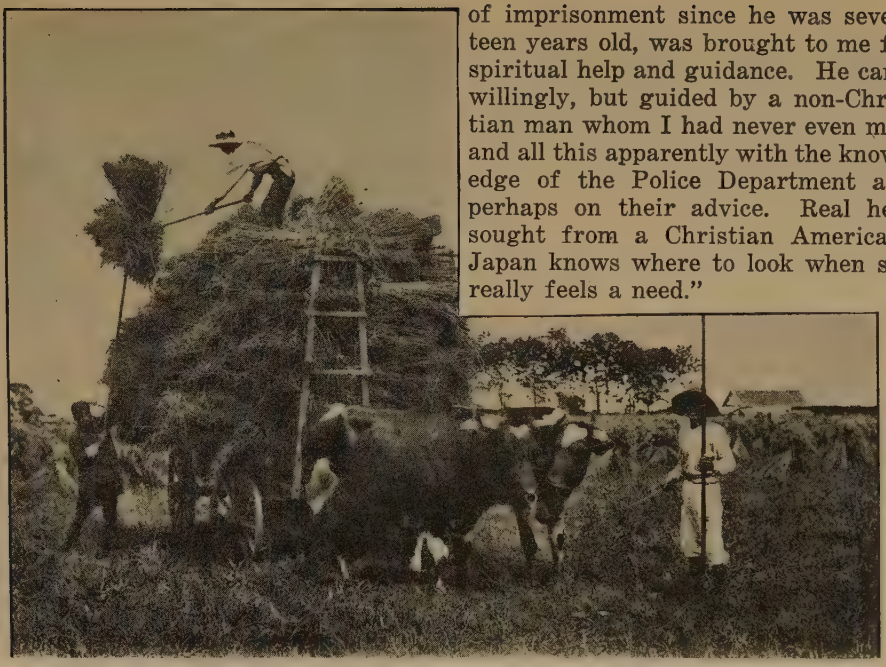
A Help in Sapporo

Rev. George M. Rowland, D.D., of Sapporo, in the northern part of Japan, returned from furlough last spring. In one of his early letters he says:—

"I feel that the best sentiment in Japan will prevail toward Korea and also toward America. The best men do not fail to know that America is Japan's best friend. Especially does the Japanese Christian public know that America is Japan's friend, and that Christianity is Japan's hope. This is what makes our work—even our bare presence here—a valuable asset in bringing peace between us and amongst us all.

"Only last Monday, a week ago today, a noted criminal, forty-one years old, who has served seventeen terms

of imprisonment since he was seventeen years old, was brought to me for spiritual help and guidance. He came willingly, but guided by a non-Christian man whom I had never even met, and all this apparently with the knowledge of the Police Department and perhaps on their advice. Real help sought from a Christian American! Japan knows where to look when she really feels a need."



FARM OF SAPPORO AGRICULTURAL UNIVERSITY

THE BOOKSHELF

Everybody's World. By Sherwood Eddy. New York: George H. Doran Company. Pp. 273. Price, $1.60.

Nothing is more important for the future than that Americans should come to feel themselves to be a vital part of the world as a whole. Few Americans are so well equipped to promote this end as Dr. Sherwood Eddy. He has just returned from an extended series of trips through China and Japan, India and the Near East. For years he has been traveling among the great Eastern peoples, studying their problems and meeting their leaders. He takes the title of his new book from the statement of Lloyd George, "In the future it's going to be everybody's world." In "Everybody's World" Dr. Eddy is dealing primarily with the post-war forces that are to make this world of the future.

Perhaps the keynote of his presentation is in the first chapter, where he says, "The raw stuff of humanity is always great." As he takes up in successive chapters the Near East, Russia, Japan, China, and India, one is struck by his optimistic faith in the possibilities of every one of the Oriental peoples. Kindly yet fearlessly he points out outstanding weaknesses. He is not blind to blots on their records; but fundamentally he believes in the potential greatness of them all.

Dr. Eddy has the artist's eye for the salient features of the people he is picturing and the artist's skill in bringing out these features with a few quick strokes. He not only gives his readers a brief historic background for his presentations, and an array of present-day facts illuminating them, he also succeeds in making one feel himself in the atmosphere of Russia, of India, of China, and of the rest.

After his treatment of the Eastern races, Dr. Eddy gives us a vigorous chapter on the peculiar opportunity and responsibility of the two English-speaking countries to work together for the future of the Orient, and ends with an eloquent appeal to Americans to apply to our own post-war problems, and to those of the Orient which looks to us for leadership, the vitalizing principles of brotherhood, of service and of sacrifice which Christ supplies.

The book is a powerful and timely missionary apologetic and will furnish material for effective missionary sermons, programs, and study classes.

A. H. C.

The War with Mexico, 1846—1848. By Justin H. Smith, formerly Professor of Modern History at Dartmouth College, author of *The Annexation of Texas.* Two vols. Copious notes. New York: Macmillan Co. Price, $10.

We are told that the story of our war with Mexico is given here for the first time. So much of our present-day difficulty with Mexico goes back to this war and to the annexation of Texas, that it is well worth our while to give special attention to a work of this magnitude and thoroughness. The author has examined personally more than one hundred thousand manuscripts; more than twelve hundred books and pamphlets; more than two hundred periodicals, the most important of which were studied, issue by issue, for the entire period. By special authorization from the Presidents of the United States and of Mexico, he has examined every pertinent document belonging to the two governments. He also was able to search the archives of Great Britain, France, Spain, Cuba, Colombia, and Peru, and those of Mexican cities. He spent more than a year all told in Mexico, studying not only the chief battle-fields, but also the character and psychology of the people.

The work abounds in surprising facts and statements, surprising because of our long understanding that the United States took the initiative in the war. The author started his investigations with the New England prejudice against the annexation of Texas and against the war that inevitably followed. At any rate, he did not begin with any thought of justifying the United States for going to war with Mexico. His studies, however, from both points of view, brought him to the conclusion that "in almost every way possible she (Mexico) forced us to take a stand. She would neither reason nor hearken to reason; would not understand; would not negotiate. Compensation for the loss of territory, in excess of its value to her, she knew she could have. Peace and harmony with this country she knew might be hers, but prejudice, vanity, passion, and wretched politics inclined her toward war. Her overrated military advantages, her expectations of European aid; the unpreparedness of the United States, and in particular the supposed inferiority of Taylor and his army, encouraged her; and she deliberately launched the attack so long threatened."

The work throws so much light upon the Mexican and Yankee of our own day that it justifies its publication at this hour. Indeed, while reading the opening chapters, the reader could easily wonder if he were not reviewing the history of the past few months; perhaps, even, the tale of some prophet. If it were not for the fact that certain fundamental differences exist between our international situation and that of the early forties, we could well believe that in this work history was repeating itself. It behooves us to have these differences in mind, however, as we read the two volumes. Mexico does not want war. She knows her sovereignty is lost if America intervenes. She despises America no longer. Her aspirants for the presidency run on a platform friendly to America. Then there is on our part this difference, namely, that America is not so eager for war as in '46. She has, too, a part to play

in behalf of the self-determination of small nations which was not so fully grasped seventy years ago.

E. F. B.

Conscripts of Conscience. By Caroline Atwater Mason. New York: Fleming H. Revell Company. Pp. 156. Price, $1.00 net.

The theme of this pleasant story is the inherent appeal of medical service in China to healthy-minded Americans who have the desire to serve. An attractive little Chinese student plays an important part, but the central figures are those of a man and girl who have done unusual medical service in France and who finally conclude that the best way they can continue to have the rewards of such service is by going to China.

Mrs. Mason has the sure hand of an experienced writer and adds an unusual amount of freshness and charm.

THE PORTFOLIO

The Future Leaders in the Orient

A strange thing was said not long ago to a friend of mine by the then Chinese Ambassador in London. It was this: "The future of the education of China for a considerable time to come rests in the hands of the missionary societies."

To those who have not followed the trend of events, to those who are without knowledge of the amazing efficiency and power of the great Union Colleges representing the coöperative effort of American and British Christianity, even to the omniscient globe-trotter in the saloon of a liner who has been for a week-end to the best hotel in Shanghai and therefore knows China, that saying might seem ridiculous; but it happens to be true. But if you went —as Mr. H. Wilson Harris, for instance, went—to the Peace Conference at Paris and talked with a man like His Excellency, C. T. Wang, Envoy for the Chinese Republic at that conference—a man of spotless political career, a passionate advocate of the League of Nations and of a democratic China—you would be face to face with a superlatively fine example of the new leadership of the Far East.

If you ask how he came to have this superlatively efficient mind yoked to so splendid a spirit of progressive reconstruction of the world on a cooperative basis, you would find that he was educated at the Anglo-Chinese College of the London Missionary Society at Tientsin; that his father became a Christian under the teaching of the Church Missionary Society; that he received his training in organization and leadership and the handling of men as a secretary of the Student Christian Movement in China, and especially as a leader of young Chinese in Japan—in a word, he is a product of inspired education.

If, to take an entirely different example, you went to Japan, sought out one of the finest of its factories and inquired how its splendid system was developed, with three welfare secretaries inside the factory and three in the compounds where the operatives live outside the factory; with doctors, nurses, gymnasia, educational organization, Y. M. C. A., Y. W. C. A., and a Christian church with a large membership, you would find that the whole system was the work of a young Christian Japanese manager.

Taking these two examples of leadership in policy and in industry as typical of a very wide field already developed, it is not going beyond the cold facts to suggest that it is in immensely expanding these processes of Christian education in the Far East that the salvation of the world in the large sense is to be found.

This swift sketch of world-forces and their bearing on the war and peace of tomorrow can perhaps best be closed by a sentence or two in which C. T. Wang expressed his inner mind to me:—

"We younger men in China are do-

ing our best to convince China to go against militarism, and to develop on democratic lines. We are firmly convinced that our cherished idealism, our belief that war is a curse, is correct; that the nations can adjust their differences through a right conception of the relation between nation and nation and through the supremacy of international law over violence and physical force. In our efforts to establish the true democracy in China, we are convinced that an effective way of realizing our objective is to bring Christianity to the Chinese people. We believe this because in Christianity we find the very basis of true democracy. Democracy is based upon mutual confidence, mutual service, and mutual love; and these are the very lessons that Christianity teaches."

Basil Mathews in an article in "The Venturer," the English Quaker monthly, quoted in "Littell's Living Age."

Who Should Be Converted?

Some of you may have read an interesting article which appeared in the *New Republic* by Israel Zangwill, entitled, "Converted Missionaries." The author tells of his having ordered from a newsdealer a new publication, called *The International Review,* which was to deal with problems connected with the League of Nations. By mistake he received the *International Review of Missions,* and thus describes the impression which was produced upon him by this unexpected visitor:—

"When a small boy solemnly delivered to my rural retreat an *International Review of Missions,* I was divided between annoyance and amusement. To send me this—me of all persons in the world—to whom missionaries had been anathema since childhood; conceived as a sort of spiritual spiders in wait for the Jewish soul and spinning a wicked web of textual sophistry to entangle it! . . . Thus pondering I opened the *Review of Missions* and turned over its pages in ironic expectation of a record of ubiquitous futility. What was my pleasant disappointment to find that it was as much concerned with the League of Nations as the magazine it mistakenly replaced!" Mr. Zangwill then goes on to quote from five articles in a single issue, all of which in one way or another discuss the new international order that is demanded, and comes to the conclusion that "the missionaries have been converted to Christianity!" Is it too much to say that there are others besides Mr. Zangwill who need similar enlightenment —professors in universities, priding themselves on their catholicity and modernity, who still think of Christianity in terms of its mid-Victorian, not to say mediæval, representatives? Is it not time that this university, at least, should recognize what statesmen and publicists are beginning openly to proclaim—that religion is a fact of such paramount social importance that without its aid no hope of permanent social reconstruction is possible—and shape its course of instruction accordingly?

Prof. William Adams Brown in the "Yale Divinity Quarterly," in an article on "The Responsibility of the University for the Teaching of Religion."

What Foch Believes

Without trying to drag in miracles just because clear vision is vouchsafed to a man, and because afterwards it turns out that this clear vision has determined movements with enormous consequences in a formidable war, I still hold that this clear vision comes from a providential force, in the hands of which one is an instrument, and that the victorious decision emanates from above, by a higher and divine will.

Marshal Foch, of the French Army, in an interview with a representative of the "Echo de Paris."

WORLD BRIEFS

It is reported that if Chicago's entire population of 2,800,000 were polled, the reporter would need to speak ten different languages. Only thirty-three and one-third per cent of the city's people are Americans.

The United States government, through Mr. C. J. Galpin, of the office of Farm Management of the Department of Agriculture, has ordered a copy of each of the completed county maps prepared by the Interchurch World Movement.

The *Orient* states that through gifts of ore brought by grateful patients to a Red Cross hospital on the Albanian frontier of Serbia chrome deposits have been discovered in Serbia, said to be large enough to meet the world's demands.

The Yokohama (Japan) Water Police took, this spring, a census of children of school age who are living on *sampans* and other small craft in Yokohama harbor. The police estimate that upon the 5,000 or more craft upon which families are living, about 12,000 children of school age are growing up in ignorance. The craft change their location so often that it is hard to keep track of them and to plan for their schooling. One scheme is to have boarding schools, to which they shall be sent while they are acquiring some necessary education.

The "Chinese Daily News"—*Shun Pao*—of Shanghai, founded in 1872, has established representatives in New York City at 1 West 34th Street. Its home in Shanghai is in a modern business structure, and it has all the equipment of a modern daily newspaper, even to an up-to-date engraving plant. The *Shun Pao* carries a staff capable of translating into the Chinese vernacular the advertisements of American trade, and probably its New York office will be able to put Chinese business propositions into American "vernacular" as well.

In Chicago, forty Japanese theological students have an organization similar to a church body. They meet regularly on Sundays in the Y. M. C. A. building, a student of the Evanston Methodist Seminary, who heads the band, usually giving a deeply spiritual address. They hold, also, a regular week-night prayer service. In their spare time they are watching for some of their countrymen on the street or in other gatherings, whom they may lead to Christ. These forty Chicago Japanese students are all planning for evangelistic work among fellow countrymen here or in Japan.

Rev. Ernest J. Pace, recently appointed director of the Missionary Course of the Moody Bible Institute of Chicago, was prepared for this work by ten years spent as a missionary in the Philippine Islands, under the Church of the United Brethren in Christ. He remained there until incapacitated by a tropical malady for further residence in the tropics. Now, with his foreign service, with a course in Princeton Theological Seminary, and with several years' Bible teaching experience behind him, including a period as the Institute's acting missionary director, he becomes head of its Missionary Course, which annually makes a large contribution in men and women to the mission fields.

We learn through the *Federal Council Bulletin* that the Methodist Church South is acquiring in the heart of Brussels a printing and publishing establishment. It is thus seizing the opportunity for circulating Protestant literature among the millions of French and Belgians who are thinking with new clarity because of the war. Gifts for purchasing paper and for printers' salaries at this plant are of special value at present, because of the favorable rate of exchange. One gift of 10,000 francs was made to the Methodist Church South for this work by a California descendant of the Huguenots, not a Methodist, who states that his attention was attracted to this new printery by the labors of the general secretary of the Federal Council for the Protestants in France and Belgium.

The annual report of the American Bible Society, just issued, shows that over 3,400,000 volumes were distributed during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 were portions of Scripture. Nearly 140,000,000 Scriptures have been given out by the Society during its 104 years of life. During the World War, 6,678,301 Testaments were distributed among the fighting forces of all nations. Last year saw the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took twenty-five years of work on the part of the translators. This version makes the Bible accessible to over 400,000,000 people, or to one-fourth the population of the world—more people than were ever reached by any one translation in history. Dr. Chauncey Goodrich, of the American Board's staff in China, is the only one living of the original seven scholars who started the work of translation of the Book into the Mandarin.

People who live in a pocket are among our American population. They are the Havasupai Indians of Arizona. They live in the bottom of Cataract Creek, a gigantic chasm which joins the Grand Canyon of the Colorado. The nearest trader's store is 120 miles away, beyond a waterless desert which lies above the precipitous trail from the bottom. The canyon walls are 3,000 feet high, with sheer sides, and the trail plunges in zigzags down a corner of the walls. Mr. Leslie Speer, of the American Museum of Natural History, has recently made a study of them, and reports a simple, friendly, intelligent people, with a genuine contribution to make to American agricultural and stock-raising industry.

London had a "missionary week," beginning June 7 and continuing through June 11. The Central Board of Missions of the Church of England made the arrangements, and the meetings were held in the Church House at Westminster and in the Queen's Hall. The names of the speakers—Archbishop of Canterbury, Archbishop of Rupert's Land, Bishop of Madras, Bishops of Jerusalem and of Shantung, etc.—are picturesque; while the topics of the speeches—"The New Forces in India," "Education and the Untouchables," "Materialism in the Far East," "Medicine and Literature," "The Message of the Mission Field to a Disunited Church," and "The Trusteeship for Child Races"—point to fascinatingly interesting sessions.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

June 21. In Vancouver, Rev. Paul L. Corbin, of Taikuhsien, Shansi, China; Miss Ethel M. Long, of Lintsingchow, Shantung, China; Miss Stella M. Cook, of Ponasang, Foochow, China; and Miss Grace A. Funk, of Shaowu, China.

July —. In New York, Rev. and Mrs. Thomas D. Christie and Mr. Manley D. Tibbetts, of Tarsus, Central Turkey Mission.

July 16. In San Francisco, Rev. and Mrs. Jerome C. Holmes, of Tokyo, Japan.

July 17. In New York, Rev. John E. Merrill, PH.D., of Aintab, Central Turkey Mission.

August 9. In Vancouver, B. C., Dr. and Mrs. Floyd O. Smith, from Davao, Mindanao, P. I.

ARRIVALS ON THE FIELD

May 4. In Yokohama, Mrs. Helen Goodrich Rowland, returning to the mission.

May 29. In Mt. Silinda, Rhodesia, Africa, Miss Ivy E. Craig, joining the mission.

May 30. In Chikore, Rhodesia, Africa, Mr. and Mrs. Columbus C. Fuller, returning from furlough.

MARRIAGES

June 21. In New York City, Mr. Henry Woods Hume and Dorothy, daughter of Mr. and Mrs. E. R. North.

BIRTHS

April 29. In Zushi, Japan, to Rev. and Mrs. Kenneth S. Beam, a son, Stanley Horatio.

May 27. In Yü Tao Ho, Shansi District, North China, to Rev. and Mrs. Philip D. Dutton, a daughter, Jean Marcia.

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Bangor, Hammond-st. Cong. ch.	68 12
Biddeford, 2d Cong. ch.	62 00
Brewer, 1st Cong. ch.	46 88
Dexter, Cong. ch.	18 00
Eliot, 1st Cong. ch.	28 00
Farmington, 1st Cong. ch.	36 00
Hallowell, Old South Cong. ch.	10 71
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 250; Rev. Geo. Wm. Kelly, 1,	251 00
Saco, 1st Cong. ch.	17 61
South Berwick, Jane Sewall, for work in China,	50 00
York Village, 1st Cong. ch.	13 00
———, Friend,	100 00
	701 32

New Hampshire

Amherst, Cong. ch.	13 76
Concord, 1st Cong. ch.	100 50
Derry, Central Cong. ch.	66 00
Epping, Cong. ch.	75 00
Gilsum, Cong. ch.	19 20
Hanover, Dartmouth Christian Asso., toward support Walter B. Wiley,	150 00
Haverhill, 1st Cong. ch.	11 00
Hopkinton, Cong. ch.	75 00
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	162 75
Laconia, Cong. ch.	66 65
Lancaster, Cong. ch.	16 54
Manchester, 1st Cong. ch.	450 00
Milford, 1st Cong. ch.	45 00
Pelham, Cong. ch.	31 00
	1,282 40
Legacies.—Bristol, Mrs. Annie D. G. Robinson, by Edwin L. Page,	1,500 00
	2,782 40

Vermont

Barre, Cong. ch.	13 10
Essex, Cong. ch., toward support Rev. Wm. Hazen,	16 00
Johnson, Cong. ch.	63 00
Manchester, G. A. W.	48 75
North Pomfret, Cong. ch.	29 70
Norwich, Cong. ch.	16 25
Peacham, Cong. ch., Friend,	25 00
Peru, Cong. ch.	5 00
St. Johnsbury, Rev. Charles H. Morse,	5 00
	221 80

Massachusetts

Ashburnham, 1st Cong. ch.	25 78
Billerica, Cong. ch., of which 30 from Mrs. Elvira R. Gould,	110 78
Blandford, 1st Cong. ch.	41 00
Boston, Immanuel-Walnut-av. Cong. ch. (Roxbury), 400.59; 2d Cong. ch. (Dorchester), of which 1 from Miss E. F. Merrill, for work in Armenia, 184.24; Central Cong. ch. (Dorchester), of which 10 from Frank W. Thurston, 60; Union Cong. ch., Friend, 25; Baker Cong. ch. (East Boston), 11.98; Friend, 500,	1,181 81
Braintree, 1st Cong. ch., 64.50; Annie T. Belcher, 15,	79 50
Brockton, South Cong. ch., toward support Rev. S. R. Harlow, 1,200; 1st Cong. ch., 200,	1,400 00
Brookline, Harvard Cong. ch., 1,000; Anna S. Withington, 10,	1,010 00
Cambridge, Pilgrim Cong. ch.	113 54
Clinton, 1st Cong. ch., of which 10 from Rev. W. W. Jordan,	241 50
Concord, Trinitarian Cong. ch.	45 03
East Bridgewater, Union Cong. ch.	57 75
East Douglas, 2d Cong. ch.	49 50
East Northfield, Mary E. Hyde,	50 00
Everett, Mystic Side Cong. ch.	72 45
Fall River, Central Cong. ch.	379 50
Foxboro, Bethany Cong. ch.	55 12
Haverhill, Riverside Memorial Cong. ch.	20 00
Hingham Center, J. Wilmon Brewer, for Battalagundu,	20 00
Holyoke, Wm. B. Krug,	1 00
Housatonic, Cong. ch.	23 00
Lee, George W. Bidwell,	25
Longmeadow, 1st Cong. ch., for Sholapur, 148.50; Mrs. Elizabeth G. Allen, for missions in Turkey, 50,	198 50
Lynn, Central Cong. ch.	117 33
Malden, C. A. Belcher, for Tehchow,	30 00
Mattapoisett, Friend, for Armenia,	5 25
Medford, Union Cong. ch.	9 43
Millis, Cong. ch.	103 00
Milton, 1st Cong. ch.	53 04
Monson, Cong. ch., toward support Rev. H. J. Bennett,	100 80
Montague, Cong. ch., Friends,	10 00
New Bedford, Martha Perry,	10 00
Newbury, Byfield Cong. ch.	28 24
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, 105; Belleville Cong. ch., 57,	162 00
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker,	186 08
North Leominster, ch. of Christ,	27 12
North Wilbraham, Grace Union Cong. ch.	68 70
Palmer, 2d Cong. ch.	51 48
Peabody, South Cong. ch.	116 67
Rockland, 1st Cong. ch.	20 26
Royalston, 1st Cong. ch.	4 56
Salem, Tabernacle Cong. ch.	220 00
Sandwich, Forestdale Chapel,	1 00
Somerset, Cong. ch.	12 67
South Attleboro, Bethany Cong. ch.	50 00
South Hadley, Cong. ch.	154 50
Springfield, Memorial ch., 625; Hope Cong. ch., toward support Rev. B. V. Mathews, 135,	760 00
Sunderland, Cong. ch.	60 00
Tyngsboro, Cong. ch.	19 80
Upton, 1st Cong. ch.	52 00
Warren, Cong. ch.	71 04
Wayland, Cong. ch.	31 06
West Medway, 2d Cong. ch.	26 58
West Newbury, 2d Cong. ch.	9 63
West Springfield, 1st Cong. ch.	142 90
Whitman, 1st Cong. ch., of which 25 for Mt. Silinda,	72 07
Wilbraham, Cong. ch., of which 57.71 toward support Albert J. Hicks,	72 64
Williamsburg, Cong. ch.	61 00
Williamstown, 1st Cong. ch.	413 65
Winchendon, North Cong. ch.	100 00
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Bethany Cong. ch., 25; Park Cong. ch., 17.18; Mrs. A. H. Howard, 500; Friend, 825; Friend, 50,	1,917 18
———, Friend, toward support Rev. Daniel A. Hastings,	28 12
———, Friend, for Japan,	10 00
	10,565 81
Legacies.—Cambridge, Susan F. Shedd, add'l, 41.75; Concord, Maria E. Ames, add'l, 1,720.24; Enfield, Josiah B. Woods, by Woods Chandler, Trustee, add'l, 60; Westboro, Rev. S. Ingersoll Briant, by Worcester Bank and Trust Co., Trustee, 944.03,	2,766 02
	13,331 83

Rhode Island

East Providence, Riverside Cong. ch.	40 00
Newport, United Cong. ch., Luella K. Leavitt, for Turkey,	50 00
Pawtucket, 1st Cong. ch.	420 00
Providence, Mary E. Salisbury,	5 00
	515 00

Young People's Societies

Maine.—Buxton, Girls' Club of Cong. ch., for work in Aintab,	15 00
Massachusetts.—Boston, Highland Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; Taunton, East Y. P. S. C. E., for Adana and Harpoot, 15,	40 00
	55 00

Sunday Schools

Maine.—Portland, 2d C. S. S., Mary Morrill Class, for Paotingfu,	117 00
Massachusetts.—Everett, 1st C. S. S., for Turkey, 25; Haverhill, Riverside Memorial C. S. S., 10; Newburyport, Central C. S. S., toward support Dr. E. L. Bliss, 2.25; Tyngsboro, C. S. S., 6; Whitman, 1st C. S. S., 10.77; Worcester, Bethany C. S. S., Grace I. Chapin and class, for Tehchow, 15,	69 02
	186 02

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch.	34 20
Bridgeport, United Cong. ch.	347 10
Canterbury, 1st Cong. ch.	25 00
Colebrook, Cong. ch.	30 00
Columbia, Cong. ch.	53 75
East Norwalk, Swedish Cong. ch.	5 00
Groton, Cong. ch.	41 58
Hartford, Immanuel Cong. ch., 495; 1st ch. of Christ, 280; 2d Cong. ch., 210; Mrs. Suviah T. Davison, 100,	1,085 00
Harwinton, Cong. ch., Friend,	13 00
Hebron, 1st Cong. ch.	27 00
Meriden, G. T. W.	20 00
New Haven, Center Cong. ch., 1,040; Plymouth Cong. ch., 331.80; ch. of the Redeemer, toward support Rev. P. J. Goertz, 284.05,	1,655 85

Plainville, Swedish Cong. ch.	6	25
Rocky Hill, Cong. ch.	50	00
Simsbury, 1st ch. of Christ, of which 5 from Woods Chandler,	50	88
South Canaan, Cong. ch.	45	00
Southington, 1st Cong. ch.	56	00
Southport, Cong. ch., toward support Rev. and Mrs. Wm. B. Stelle,	323	66
Stamford, 1st Cong. ch.	73	08
Thomaston, 1st Cong. ch.	18	47
Thompson, Cong. ch.	6	50
Unionville, Cong. ch.	65	00
Washington, 1st Cong. ch.	28	00
Washington Depot, Swedish Cong. ch.	5	00
Willimantic, 1st Cong. ch.	92	20
Windham, 1st Cong. ch.	75	00
Windsor, Cong. ch.	3	00
Winsted, 1st Cong. ch., 210; 2d Cong. ch., 70.68,	280	68
Woodstock, 1st Cong. ch.	31	03
	4,547	23

New York

Aquebogue, Cong. ch.	19	67
Blooming Grove, Marcus C. Sears,	5	00
Brooklyn, South Cong. ch., 150; Miss J. Roberts, for Mindanao, 30,	180	00
Buffalo, 1st Cong. ch., of which 50 from Woman's Guild, toward support Rev. C. M. Warren, 350; Plymouth Cong. ch., 78.70,	428	70
Canaan, Cong. ch.	43	11
Candor, Cong. ch.	15	00
Coventryville, Cong. ch.	10	20
Ellington, Cong. ch.	13	20
Elmira, Park Cong. ch.	150	00
Flushing, 1st Cong. ch.	359	16
Fulton, 1st Cong. ch.	50	00
Greene, 1st Cong. ch.	17	50
Hamburg, Mrs. R. S. Helman,	21	00
Irondequoit, United Cong. ch., toward support of missionary,	60	00
Jamesport, Cong. ch.	22	50
Johnsonburg, Cong. ch.	6	00
Lake View, Cong. ch.	9	00
Moravia, 1st Cong. ch.	53	00
Mount Sinai, Cong. ch.	34	25
Munnsville, Cong. ch.	7	50
Newburgh, 1st Cong. ch.	35	00
New Haven, Friendly Fund, Inc.	200	00
New York, D. S. Bennet, for village schools, Vadala, 100; Louise C. Hazen, 20; K., for Mindanao, 625; L., for Shaowu, 30,	775	00
Orient, Cong. ch.	40	00
Oxford, Cong. ch.	35	00
Riverhead, 1st Cong. ch.	40	39
Sherburne, Cong. ch.	206	61
Volney, Cong. ch.	12	90
Walton, 1st Cong. ch.	68	35
Warsaw, George Z. Goodale,	12	12
White Plains, Westchester Cong. ch., of which 521.33 toward support Mrs. T. S. Lee and 125 for Satara,	746	33
———, Friend,	25	00
	3,701	49
Legacies.—Honeoye, Wm. S. Sturges, add'l,	94	36
	3,795	85

New Jersey

Bound Brook, Cong. ch., for Tientsin,	200	00
East Orange, Trinity Cong. ch.	203	54
Montclair, Watchung-av. Cong. ch.	129	00
Orange, Highland-av. Cong. ch.	150	00
Paterson, 1st Cong. ch.	33	00
Upper Montclair, Mrs. George Rossen,	250	00
	965	54
Legacies.—*Less*, Montclair, Mary E. Wilde, refund Income Tax,	62	37

Pennsylvania

Coaldale, 1st Cong. ch.	15	00
Philadelphia, Kensington Cong. ch., 10; Susan G. Shipley, through Miss E. C. Wheeler, toward support Dr. Ruth A. Parmelee, 1,020,	1,030	00
Pittsburgh, Sadie Connell,	10	00
	1,055	00

Ohio

Akron, West Cong. ch.	240	00
Amherst, 2d Cong. ch.	5	15
Ashland, 1st Cong. ch.	75	00
Ashtabula, 1st Cong. ch.	18	85
Brookfield, Cong. ch.	6	15
Canton, Cong. ch.	30	00
Chagrin Falls, Cong. ch.	15	45
Cincinnati, Samuel E. Hilles,	50	00
Cleveland, Euclid-av. Cong. ch., 588.12; Bethlehem Cong. ch., 21.80; Trinity Cong. ch., 20; United Cong. ch., 9.50; Grace Cong. ch., 5.70,	645	12
Columbus, Plymouth Cong. ch., toward support Chas. H. Riggs, 250; 1st Cong. ch., toward support Rev. E. T. Shaw, 225; North Cong. ch., 18.30,	493	30
Cuyahoga Falls, Cong. ch.	18	80
East Cleveland, Calvary Cong. ch.	18	20
Fairport, Cong. ch.	6	05
Hudson, Cong. ch.	100	00
Huntsburg, Cong. ch.	6	40
Ironton, Cong. ch., Ladies' Missionary Society, toward support Rev. Harold Cooper,	10	00
Lyme, Cong. ch.	6	70
Madison, Cong. ch.	14	35
Marietta, 1st Cong. ch., toward support Rev. Chas. A. Stanley,	131	90
Newark, Plymouth Cong. ch.	1	75
Newton Falls, Cong. ch.	5	15
North Olmsted, Cong. ch.	25	00
Oberlin, 2d Cong. ch., for Shansi,	50	00
Painesville, 1st Cong. ch.	60	00
Sandusky, 1st Cong. ch.	65	84
Strongsville, Cong. ch.	1	80
	2,100	96

District of Columbia

Washington, Ingram Memorial Cong. ch., 37.60; Gertrude L. Woodin, 5,	42	60

West Virginia

Ceredo, Cong. ch., toward support Rev. F. M. Price,	16	00
Huntington, 1st Cong. ch., of which 47 toward support Rev. F. M. Price,	107	00
	123	00

North Carolina

Asheboro, Bayley's Grove Cong. ch.	1	00

Georgia

Atlanta, Central Cong. ch.	15	00

Florida

Daytona, E. N. Waldron,	10	00

Young People's Societies

Connecticut.—Bridgeport, Park-st. Y. P. S. C. E., for Harpoot, 20; New Haven, Y. P. S. C. E. of United Cong. ch., for Sholapur, 30,	50	00

Sunday Schools

Connecticut.—Colebrook, C. S. S., 24; Greenwich, 2d C. S. S., toward support Rev. W. H. Topping, 50; Newtown, C. S. S., for work among Armenians, 5; Southington, 1st C. S. S., 20.60,	99	60
New York.—Buffalo, Plymouth C. S. S., 21.30; Canandaigua, 1st C. S. S., 25; Irondequoit, S. S. of United Cong. ch., toward support of missionary, 443.37; Ticonderoga, C. S. S., 1.40; Walton, 1st		

C. S. S., for Turkey, 113.26, 604 33
New Jersey.—Montclair, 1st C. S. S., Baker Mission Study Class, for Mt. Silinda, 30 00
Ohio.—Akron, 1st C. S. S., 20; Brookfield, C. S. S., 3.80; Chester, S. S. of Union Cong. ch., 2.95; Columbus, 1st C. S. S., toward support Mrs. Alice B. Frame, 134.86; Litchfield, C. S. S., 2.50; Newark, Plymouth C. S. S., of which 1.50 from Primary Dept., 3.50; Rootstown, C. S. S., 4, 171 61

905 54

INTERIOR DISTRICT

Tennessee

Nashville, Mary E. Spence, 20 00

Alabama

Birmingham, Independent Presbyterian ch., Woman's Society, for Aruppukottai, 20 00

Texas

Dallas, Central Cong. ch. 35 60
Wichita Falls, C. A. Rettmann, for work in Mexico, 10 00

45 60

Indiana

East Chicago, 1st Cong. ch. 23 80
Fairmount, Cong. ch. 9 16
Fort Wayne, Plymouth Cong. ch. 153 00
Fremont, Cong. ch. 4 61
Indianapolis, 1st Cong. ch., 51.09; Union Cong. ch., 5.44, 56 53
Michigan City, 1st Cong. ch., A. H. Miller, 5 00
Terre Haute, Plymouth Cong. ch. 5 10

257 20

Illinois

Alton, Cong. ch. 51 00
Aurora, 1st Cong. ch. 20 00
Batavia, Cong. ch. 35 00
Brimfield, Cong. ch. 35 50
Carpentersville, 1st Cong. ch. 12 81
Chicago, Kenwood Evan. ch., 1,181.62; Bryn Mawr Community Cong. ch., 50; Rogers Park Cong. ch., 50; 1st Cong. ch., 37.19; Morgan Park Cong. ch., 36.75; Mont Clare Cong. ch., 36.75; Waveland-av. Cong. ch., 31.28; Warren-av. Cong. ch., 17.40; West Pullman Cong. ch., 15.75, 1,456 74
De Kalb, Cong. ch. 75 00
Dover, Cong. ch. 100 00
Downers Grove, Cong. ch. 75 00
Dundee, Cong. ch. 52 00
Elgin, 1st Cong. ch. 150 00
Galesburg, Central Cong. ch., toward support Rev. F. E. Jeffery, 150; East Main-st. Cong. ch., toward support Rev. E. W. Felt, 108, 258 00
Gridley, Cong. ch. 20 00
Hinsdale, Union ch. 136 05
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
La Grange, 1st Cong. ch. 250 00
Moline, 1st Cong. ch. 89 47
Morris, Cong. ch. 50 00
Oak Park, Pilgrim Cong. ch., toward support Rev. and Mrs. C. A. Nelson, 85 54
Ottawa, Cong. ch. 45 50
Payson, Daniel E. Robbins, 50 00
Peoria, Union Cong. ch., 20; 1st Cong. ch., 12, 32 00
Roberts, Cong. ch. 6 25
Shabbona, Cong. ch. 36 25
Sterling, Cong. ch. 117 33
Waverly, Cong. ch. 9 69
Wheaton, College ch. of Christ, of which 125 toward support Rev. W. C. Cooper, 150 00

3,524 13

Legacies.—Dundee, Wm. R. Forrest, add'l, 4.50; Morris, Dana Sherrill, add'l, 1,696.62, 1,701 12

5,225 25

Michigan

Bradley, Cong. ch. 94
Detroit, Wm. H. Murphy, toward support Dr. and Mrs. J. K. Marden, 1,000 00
Grand Haven, Cong. ch. 3 75
Grand Rapids, Park Cong. ch., toward support Rev. J. H. Dickson, 250; East Cong. ch., toward support Rev. F. M. Price, 100; South Cong. ch., 30; 2d Cong. ch., 5, 385 00
Kendall, Cong. ch. 2 35
Laingsburg, Cong. ch. 16 80
Lakeview, Cong. ch. 9 00
Lansing, Pilgrim Cong. ch., 22.50; Mayflower Cong. ch., 6.30, 28 80
Onondaga, Cong. ch. 6 00
Petosky, Rev. and Mrs. L. P. Rowland, 50 00
St. Clair, Cong. ch. 15 00
South Haven, Cong. ch. 15 00
Wayne, Cong. ch. 10 00

1,542 64

Wisconsin

Polar, German Cong. ch. 6 00
Port Washington, Cong. ch. 10 00
Prairie du Chien, Cash, for Turkey, 5 00
Sparta, 1st Cong. ch. 36 50

57 50

Minnesota

Appleton, Cong. ch. 13 22
Beard, Cong. ch. 1 70
Border, Cong. ch. 2 38
Clarissa, Cong. ch. 5 10
Duluth, Pilgrim Cong. ch. 28 05
Hancock, Cong. ch. 2 98
Hawley, Cong. ch. 2 20
Lake City, 1st Cong. ch. 4 52
Mankato, 1st Cong. ch. 16 49
Mantorville, Cong. ch. 17 51
Minneapolis, Plymouth Cong. ch., 166.66; 1st Cong. ch., 85; 5th-av. Cong. ch., 51; Pilgrim Cong. ch., 20.66; Park-av. Cong. ch., 12.40; Lynnhurst Cong. ch., 8.50; Linden Hills Cong. ch., 5.89; 38th-st. Cong. ch., 5.75; Lowry Hill Cong. ch., 5.10, 360 96
Minnewashta, Cong. ch. 17 00
Nassau, Cong. ch. 3 06
New York Mills, Cong. ch. 4 25
Northfield, Carleton Mission of Carleton College, toward support Dr. P. T. Watson, 500 00
Oak Grove, Cong. ch. 1 28
St. Paul, Olivet Cong. ch., 68; Plymouth Cong. ch., 40.14; Atlantic Cong. ch., 4.25, 112 39
St. Paul Park, E. May Biscoe, 20 00
Stewartville, Cong. ch. 10 00
Wabasha, Cong. ch. 2 89
Wadena, Cong. ch. 17 00
———, Friends, 200 00

1,342 98

Iowa

Anita, Cong. ch. 27 00
Baxter, Cong. ch. 36 00
Belmond, Cong. ch. 35 00
Charles City, Cong. ch. 66 00
Clinton, Cong. ch. 22 00
Decorah, Cong. ch. 26 00
Des Moines, Waveland Park Cong. ch. 5 50
Eldora, Cong. ch. 50 00
Farnhamville, Cong. ch. 44 00
Grand View, Cong. ch. 6 10
Humboldt, Cong. ch., for Armenia, 30 00
Keosauqua, Cong. ch. 6 90
Monticello, Cong. ch. 30 60
Mt. Pleasant, Cong. ch. 7 45
Treynor, Cong. ch. 2 50

Tripoli, Cong. ch.	8 00
Washta, Cong. ch.	16 00
Waterloo, 1st Cong. ch.	132 00
Whiting, Cong. ch.	13 85
	564 90

Missouri

Joplin, Royal Heights Cong. ch.	3 00
Kansas City, 1st Cong. ch., 272; Ivanhoe Park Cong. ch., 22,	294 00
Lebanon, 1st Cong. ch.	15 00
Meadville, A. L. Loomis,	100 00
	412 00

North Dakota

Fargo, Mrs. Annie S. Greenwood, for Harpoot,	5 00
Kulm, N. D. Conference,	105 00
	110 00

Nebraska

Ashland, Cong. ch.	30 00
Avoca, Cong. ch.	23 50
Bertrand, Cong. ch.	29 00
Chadron, Cong. ch.	66 00
Comstock, Cong. ch.	4 00
Creighton, Cong. ch.	15 00
Crete, Cong. ch.	29 00
Friend, Frank T. Hamilton,	5 00
Grafton, Cong. ch., 48.50; Nellie L. Hubbard, 1,	49 50
Howells, Cong. ch.	12 00
Lincoln, Vine Cong. ch.	62 50
Long Pine, Cong. ch.	29 50
Petersburg, Cong. ch.	4 00
Red Cloud, Cong. ch.	17 00
Riverton, Cong. ch.	20 50
Salem, Cong. ch.	11 22
Scribner, Cong. ch.	31 00
Shickley, Cong. ch.	17 00
Spencer, Cong. ch.	15 50
Stockville, Cong. ch.	11 00
Sutton, Cong. ch.	35 00
Uehling, Cong. ch.	10 00
	527 22

Kansas

Anthony, Cong. ch.	60 00
Gaylord, Cong. ch.	20 00
Leavenworth, 1st Cong. ch., of which 100 from Edna G. Hawes Estate and 15 from Bessie B. Gregory,	115 00
Manhattan, James E. Payne, Jr., for work in Japan,	2 00
Muscotah, Cong. ch.	19 00
Strong City, 1st Cong. ch., Rev. Rose Roberts,	5 00
Topeka, 1st Cong. ch.	38 00
Wichita, United Cong. ch., G. S. R.	10 00
	269 00

Colorado

Boulder, Mrs. L. K. Harlow,	5 00
Colorado Springs, 1st Cong. ch.	55 00
Denver, Plymouth Cong. ch.	151 75
Manitou, Cong. ch.	44 75
Pueblo, Pilgrim Cong. ch.	4 08
Redvale, Cong. ch.	3 00
Rock Cliff, Cong. ch.	7 00
Walsenburg, Mrs. A. M. Bissell, for Armenia,	50 00
	320 58
Legacies.—Colorado Springs, Allen C. Cobb, add'l,	8 00
	328 58

Young People's Societies

Illinois.—Chicago, Mission Study and Prayer Union of the Moody Bible Institute, for Harpoot,	25 00

Sunday Schools

Illinois.—Lee Center, C. S. S.	2 25
Michigan.—Lake Odessa, C. S. S., .90; St. Clair, C. S. S., 12,	12 90
Minnesota.—Baudette, C. S. S., .85; Orrock, C. S. S., 1,	1 85
Nebraska.—Weeping Water, C. S. S.	14 28
Kansas.—Douglass, C. S. S.	28 00
	59 28

PACIFIC DISTRICT

Idaho

McCall, Cong. ch.	1 00
Meridian, Fairview Cong. ch.	17 00
Mullan, Cong. ch., for work among Armenians,	5 00
New Plymouth, Cong. ch.	18 50
Rockland, Cong. ch., for Turkey,	5 00
	46 50

Washington

Bellingham, Cong. ch.	12 77
Black Diamond, Cong. ch.	5 00
Cheney, Cong. ch.	5 00
Eagle Harbor, Cong. ch.	15 00
Everett, 1st Cong. ch.	31 00
Olympia, Cong. ch.	20 00
Seattle, Edgewater Cong. ch., 12.50; Fairmount Cong. ch., 10; Fauntleroy Cong. ch., 5; Alki Cong. ch., 3; Rev. G. T. Holcombe, for China, 4,	34 50
Spokane, Westside Cong. ch.	3 50
Tacoma, Plymouth Cong. ch.	10 00
Vera, Cong. ch.	15 00
Washougal, Cong. ch.	2 35
Yakima, Cong. ch.	10 00
	164 12

Oregon

Eugene, Cong. ch.	40 02
Forest Grove, Cong. ch.	28 80
Ione, Cong. ch.	7 28
The Dalles, 1st Cong. ch., Albert S. Roberts,	100 00
	176 10

California

Alturas, Cong. ch.	8 18
Berkeley, Park Cong. ch.	12 88
Claremont, Cong. ch.	124 65
Corning, Mrs. J. C. Wilson, for work in Armenia,	10 00
Ferndale, Rev. and Mrs. R. D. Douglass, for work in Armenia,	30 00
Fields Landing, Cong. ch.	2 30
Grass Valley, Cong. ch.	3 83
Loomis, Cong. ch.	23 00
Los Angeles, F. P. Bacon,	50 00
Pasadena, 1st Cong. ch., Friend,	50 00
Petaluma, Cong. ch.	10 73
Pittsburg, Cong. ch.	2 64
Sacramento, Cong. ch.	11 22
San Francisco, 1st Cong. ch., 115; Mission Cong. ch., 11.50; Sunset Cong. ch., 5.52; Bethany Cong. ch., 4.14,	136 16
Sanger, Cong. ch.	14 53
San Jose, Cong. ch., Mrs. S. F. Armstrong,	5 00
San Mateo, Cong. ch.	16 10
San Rafael, Cong. ch.	4 93
Santa Cruz, 1st Cong. ch., Ladies' Missionary Society, for Harpoot,	30 00
Santa Rosa, 1st Cong. ch.	11 64
Saratoga, Cong. ch.	43 20
Tipton, Cong. ch.	72
Tulare, Cong. ch.	6 44
Weaverville, Cong. ch.	5 98
	614 13

Hawaii

Honolulu, Central Union Cong. ch. 2,000 00
———, Churches, through Hawaiian Board, 124 49
———, Friends, through Hawaiian Board, 112 50

2,236 99

Young People's Societies

Washington.—Packard, Immanuel Y. P. S. C. E., for India, 3 20
Hawaii.— ———, Y. P. S. C. E.'s, through the Hawaiian Board, 80

4 00

Sunday Schools

California.—Paradise, C. S. S., 1.92; Pittsburg, C. S. S., 1.12; Rio Vista, C. S. S., .52; San Francisco, Spanish and Italian C. S. S., .58; Tulare, C. S. S., 2.76, 6 90

MISCELLANEOUS

Nova Scotia

Yarmouth.—Maritime W. B. M., through W. B. M., for native preacher, Madura, 30 00

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer, 2,089 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part, 12,049 05
For allowances, grants, outfits, and refits of missionaries, 6,000 00
For increase of Bible-women's salaries, care Miss Mary M. Root, 167 14
For repairs on Bible-women's houses, care Miss Mary M. Root, 142 86
For village school buildings, Ceylon, 1,100 00
For household grant for missionary, Foochow, 75 00— 19,534 05

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 19,000 00
For Dondi Building Fund, 50 00
For Memorial Kindergarten Building, Fenchowfu, 1,752 73— 20,802 73

From *Woman's Board of Missions for the Pacific*

Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 1,500 00

41,836 78

Additional Donations for Special Objects

Maine.— ———, Friend, for native helper, care Rev. R. A. Hume, 50 00
New Hampshire.—Barnstead, Henrietta B. Hoitt, for work, care Dr. J. B. McCord, 10; Moultonboro, Mrs. Clara J. Clapp, through Miss Mary T. Noyes, for Capron Hall, care Miss Gertrude E. Chandler, 24; Wolfeboro, C. S. S., of which 5 from Sunbeam Club, for orphan, care Rev. H. H. Riggs, 25; ———, Friend, for evangelistic work in hospital, care Dr. H. N. Kinnear, 100, 159 00
Vermont.—Castleton, Rev. Robert G. McLeod, for native evangelists, care Rev. W. O. Pye, 10; Cavendish, Mrs. Olin D. Gay, through Miss Lillian Picken, for schools, care Miss Belle Nugent, 110, 120 00
Massachusetts.—Amherst, Sabra C. Snell, for work, care Dr. J. B. McCord, 15; Boston, Mt. Vernon Chinese S. S. Friends, for the Harriette Carter Memorial, care Rev. O. S. Johnson, 3; do., Charles F. Gettemy, for boarding school, Knox-India Plan, care Rev. F. E. Jeffery, 5; Brookline, Gertrude E. Bigelow, through Miss Lillian Picken, for school, care Miss Belle Nugent, 110; Cambridge, Graduates of Andover Theological Seminary, through Rev. R. A. Hume, for professor's residence, Divinity College, Ahmednagar, 185; East Northfield, Friend, for use of Rev. G. A. Wilder, 50; Newburyport, Lydia B. Goodrich, for work, care Dr. J. B. McCord, 10; North Adams, Mrs. H. J. Wentworth, through Miss Lillian Picken, for evangelistic work, care Rev. J. L. Moulton, 100; Northboro, Abbie M. Small, for work, care Dr. J. B. McCord, 25; Northfield, Students of Northfield Seminary, for work, care Miss Clara C. Richmond, 50; Somerville, Prospect Hill Cong. ch., Camp Fire Girls, for pupil, care Rev. J. X. Miller, 30; do., Prospect Hill C. S. S., for do., care do., 30; do., Highland Cong. ch., Women Workers, for boys' boarding school, care Rev. E. H. Smith, 15; do., Highland Y. P. S. C. E., Senior, Intermediate, and Junior Departments, for pupil, care Rev. E. H. Smith, 15; Southampton, H. B. Lyman and family, for hospital, care Dr. H. N. Kinnear, 25; Three Rivers, Union Evan. S. S., for work, care Dr. Clara Nutting, 70; Wilbraham, Sarah F. Whiting, for work, care Dr. J. B. McCord, 3, 741 00
Rhode Island.—Providence, Mary E. Salisbury, for pupil, care Miss Esther B. Fowler, 20 00
Connecticut.—Burnside, Miss M. J. Elmore, for use of Dr. and Mrs. H. N. Kinnear, 5; Elmwood, C. S. S., for pupil, care Rev. Henry Fairbank, 12.60; Fairfield, Y. P. S. C. E. of 1st ch. of Christ, for use of Rev. and Mrs. W. S. Deming, 25; Green's Farms, Y. P. S. C. E., for work, care do., 25; Hartford, Rev. M. W. Jacobus, for professor's residence, Divinity College, Ahmednagar, 100; Meriden, G. T. W., for use of missionaries, care Madura Mission Treasurer, 60; Newington, Julia M. Belden, 5, and Agnes W. Belden, 3, both for work, care Dr. J. B. McCord, 8; Terryville, C. S. S., for use of Miss Anna B. Jones, 5; do., Minnie L. Bates, 15, and Nelson H. Bates, 5, both for work, care Dr. J. B. McCord, 20; Whitneyville, Mrs. Fanny H. Gates, of which 30 for orphans and 30 for work, both care Mrs. L. H. Gates, 60; ———, Sundry donors, through Eddy Asirvatham, for boarding school, care Mrs. C. S. Vaughan, 40.32, 360 92
New York.—Albany, 1st Cong. ch., Harlan P. French, for pupil, care Rev. J. X. Miller, 30; do., Ada Russ, for work, care Rev. E. H. Ballou, 30; Brooklyn, Josephine L. Roberts, 80, and Marion L. Roberts, 75, both for native pastor in Chalgara or for relief work, care Rev. J. P. McNaughton, 155; do., Florence Green, 55, and Sara Rouse, 55, through Miss Lillian Picken, for school, care Rev. J. L. Moulton, 110; East Bloomfield, Mrs. S. H. Hollister, for work, care Dr. J. B. McCord, 10; New York, Ferris J. Meigs, through Rev. R. A. Hume, for professor's residence, Divinity College, Ahmednagar, 100; do., D. S. Bennet, for work, care Rev. E. Fairbank, 50; do., Friend, for use of Rev. and Mrs. T. D. Christie, 1,250; Oswego, A. C. Hall, for medical work, care Dr. J. B. McCord, 50; White Plains, Westchester Cong. ch., for Panchward School, care Miss Jean P. Gordon, 50; do., Mrs. E. J. T. Vining, for pupil, care Miss Lucy K. Clark, 75, 1,910 00
New Jersey.—Ventnor, S. S. of St. John's-by-the-Sea, for Daisy Cot, McLeod Hospital, care Dr. I. H. Curr, 25 00
Ohio.—Cleveland, 1st Cong. ch., Friends, for work, care Dr. Ruth A. Parmelee, 45;

do., Jos. F. Jackson, for hospital, care Dr. Percy T. Watson, 50; North Olmsted, Cong ch., for native worker, care Rev. F. E. Jeffery, 40; Oberlin, Oberlin-Shansi Memorial Asso., for current expenses of schools in Shansi, 1,100, 1,235 00

District of Columbia.—Washington, Gertrude L. Woodin, of which 10 for work, care Rev. E. H. Smith, and 5 for work, care Dr. H. N. Kinnear, 15 00

Illinois.—Chicago, Friends, for school for street children, care Mrs. F. B. Bridgman, 30; Galesburg, Knox College, for Knox-in-India Plan, care Rev. F. E. Jeffery, 100; La Grange, C. H. Vial, for work, care Dr. J. B. McCord, 25; Peoria, Mrs. J. H. Harrison, for work, care Rev. M. H. Harrison, 10; Princeton, L. M. Perkins, for scholarship, St. Paul's Institute, care Rev. Paul E. Nilson, 37.50; Sheffield, Chas. M. Boyden, 50, George W. Boyden, 50, R. W. Merrifield, 10, C. A. Johnson, 5, Mrs. H. B. Knowlton, 2, and Mrs. E. D. Bill, 1, all for work, care Dr. J. B. McCord, 118; Toulon, George S. Walker, for do., care do., 15; ———, Sundry donors, through Dr. J. B. McCord, for do., care do., $23.50, 1,159 00

Michigan.—Big Rapids, 1st Y. P. S. C. E., for pupil, care Rev. J. J. Banninga, 25; ———, Friend, for Battalagundu, care Rev. B. V. Mathews, 100, 125 00

Wisconsin.—Milwaukee, Norman Hollenbeck, for work, care Rev. H. S. Hollenbeck, 50 00

Minnesota.—Duluth, Pilgrim C. S. S., for pupil, care Miss Stella Loughridge, 78.79; Minneapolis, Mr. Keljik, through D. K. Getchell, for Commercial Dept., Anatolia College, care Rev. G. E. White, 35, 113 79

Iowa.—Avoca, Friend, for work, care Rev. E. W. Galt, 50; Des Moines, Plymouth Cong. ch., Mary E. Whitman, for work, care Dr. Charles L. Gillette, 12.50; Lake View, R. M. Paine, for work, care Dr. J. B. McCord, 5; Sac City, Chas. L. Early, 10, and C. E. Griffin, 10, both for work, care Dr. J. B. McCord, 20, 87 50

Missouri.—Kansas City, Harry C. Walton, Jr., for work, care Miss Cora M. Walton, 10 00

Nebraska.—Brandon, Union S. S., through Rev. E. W. Ellis, for his work, 3.37; Venango, Mr. Jacobson, Sr., through do., for do., 2, 5 37

Kansas.—Kansas City, Lizzie E. Goodnight, for use of Miss Lulu G. Bookwalter, 30; Topeka, Mrs. Warren M. Crosby, for work, care Dr. J. B. McCord, 200; Wichita, United Cong. ch., G. S. R., for use of Rev. W. O. Pye, 10, 240 00

Colorado.—Julesburg, George E. McCone, through Rev. E. W. Ellis, for his work, 10 00

Washington.—Seattle, Mrs. J. Schram, through Rev. E. W. Ellis, for his work, 5 00

California.—Berkeley, Mrs. J. B. Keister, for work, care Rev. E. H. Smith, 19.50; Claremont, Cong. ch., for Bible-woman, care Rev. R. A. Hume, 9; do., Pomona College, of which 229.20 toward support and 100 toward travel expenses of Mr. Vincent L. Humeston, 329.20; Los Angeles, Two Friends, through Mrs. T. D. Christie, for St. Paul's Institute, care Rev. Paul E. Nilson, 8; Redwood City, Mrs. D. C. Craig, 25, and Florence M. Craig, 25, both for pupils, care Rev. A. A. Mather, 50, 415 70

Canada.—Wiarton, Thomas Baldwin, of which 41.55 for native helper, care Rev. E. H. Smith, and 10 for hospital, care Dr. H. N. Kinnear, 51 55

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer

For supplies for Currie Institute, 150 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For work, care Rev. F. B. Bridgman,	5 00	
For pupil, care Miss Minnie Clarke,	5 00	
For pupils, care Rev. A. J. Orner,	150 00	
For pupils, care Miss H. J. Melville,	65 00	
For tires for bush car for Miss Diadem Bell,	10 00	
For work, care Miss Clara C. Richmond,	5 00	
For work, care Miss Clara C. Richmond,	15 00	
For use of Miss Olive Greene,	13 65	
For work, care Miss Olive Greene,	65 00	
For pupil, care Miss Emily McCallum,	250 00	
For pupil, care Miss Margaret Hinsman,	70 00	
For deficit for Bible-women's salaries and Widows' Home, care Mrs. Minnie Sibley,	140 00	
For work, care Dr. Ruth P. Hume,	10 00	
For use of Dr. Ruth P. Hume,	300 00	
For pupil, care Mrs. R. A. Hume,	200 00	
For Bible-woman, care Miss Belle Nugent,	50 00	
For work, care Mrs. A. A. Martin,	31 00	
For pupil, care Miss Gertrude E. Chandler,	15 00	
For pupil, care Rev. J. X. Miller,	30 00	
For Bible instruction in schools, care Chas. W. Miller,	100 00	
For pupils, care Miss Annie L. Kentfield,	37 25	
For work, care Miss Isabelle Phelps,	205 00	
For use of Miss Isabelle Phelps,	30 00	1,801 90

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For increase in teachers' salaries, Marathi,	37 50	
For girls' school, care Miss Mary W. Riggs,	40 00	77 50

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For Nurses' Training School, care Dr. F. F. Tucker,	25 00	
For use of Mrs. W. P. Elwood,	25 00	50 00

Income St. Paul's Institute

For St. Paul's Institute,	875 00
	9,863 23
Donations received in July,	93,210 49
Legacies received in July,	6,007 13
	99,217 62

Total from September 1, 1919, to July 31, 1920. Donations, $1,040,617.22; Legacies, $112,820.83 = $1,153,438.05.

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott,	25 00

Angola Fund

Massachusetts.—Boston, St. Mark's Cong. ch.	11 55
North Carolina.—Troy, Cong. ch., 50; Cong'l Churches, 330,	380 00
Tennessee.—Nashville, Union Cong. ch., W. M. U., 25; Howard Cong. ch., Wimo Circle, 10; Union Cong. ch., Fisk University, 70,	105 00
Alabama.—Alabama State Woman's Missionary Meeting,	100 00
	596 55